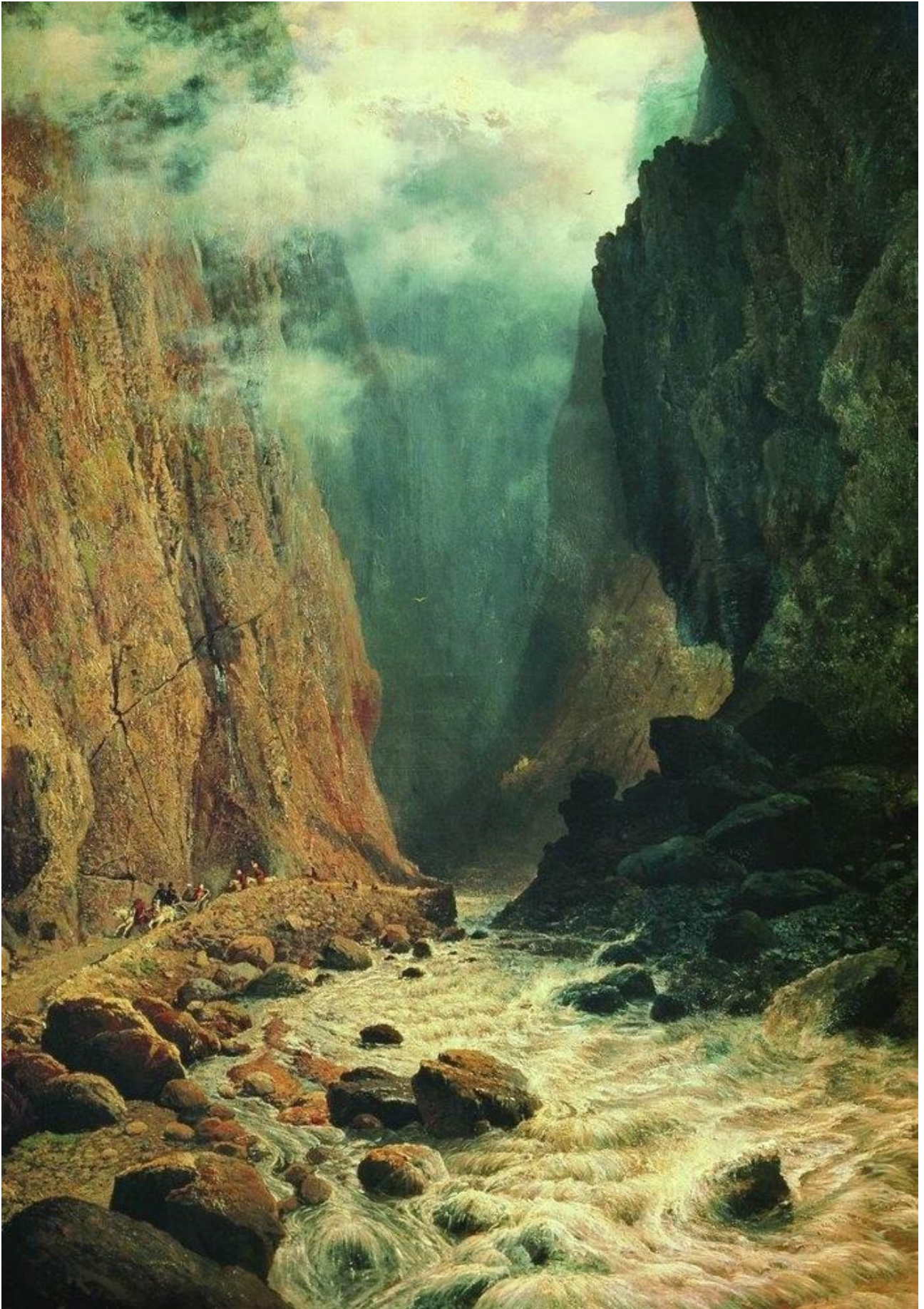


**ISRAEL
HAS
OTHER
NAMES**



BY

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Frontispiece: Darial Gorge, North Caucasus mountains, painting by Rufin Sudkovsky [1884]

ISRAEL HAS OTHER NAMES

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PREFACE: - GOD HAS A MASTER PLAN:

There is no more important field of study in history than that which will serve to identify the names by which the Israel people were known when and after they were carried away into captivity, and Scripture, to all intents and purposes, closes the door on their departure. So... *Why is this field of study so important? What is the value to be gained from the information presented in these pages?*

We are currently living in what is being hailed as a “new age”, a Post Christian Age that has abandoned God; His Word – the Bible; His people – the Church as irrelevant. Christians are regarded as outdated fossils—and to be honest many of them act like it. Unfortunately, the new age “bottle” has been wrongly labelled and should rather be called “The Post Religion Age”; and Yes! I too am glad to see the back of that. Cold, hard, dead religion has been the cause of more division, bloodshed, hurt and pain than probably any other cause since Adam. Religion is man’s fruitless attempt to reach God through form and ceremony, doctrine and rules; Christianity is God’s way of reaching down and connecting with us in our brokenness, lovingly accepting us back into His Family, providing what is craved, acceptance, relationship, friendship, partnership and a sense of family; a sense of belonging in a fractured world that seeks to isolate us in its fear-filled battle ground.

Through this study, comes an understanding that God did not abandon the exiled House of Israel, but has constantly and diligently watched over their welfare through all of the centuries since their inauguration as a nation in the wilderness of Arabia under Moses’ leadership. That He has so guided their path that we find them today in their Divinely appointed homelands on the coastlands of western Europe, and around the world, still carrying out His plan and purpose in the world. As Sir Winston Churchill stated during some of the darkest days of World War II,

“I sometimes have a feeling of interference. I want to stress that. I have a feeling sometimes that some Guiding Hand has interfered. I have a feeling that we have a Guardian because we have a great Cause, and we shall have that Guardian so long as we serve that Cause faithfully. And what a Cause it is!”

This knowledge inspires me to believe, that no matter what, God has my number, as he has yours as well, not to maliciously beat us up and find unique ways to harm and destroy us, but in fact the opposite. The knowledge of Israel being kept these thousands of years as the “apple of His eye” instils in one a faith and trust so that one knows without any doubt, that on a personal level, and all the way up to a national level, God faithfully has our back. In spite of our brokenness and rebellious ways that continue to get us into so much trouble, He lovingly guides and nurtures us with a grace that defies description, a love we find impossible to duplicate, until we willingly hand over the control of our lives to Him. Quite suddenly we find a harmony, doing life with Him, rather than resisting, trying to do it solo on our own. God has invested so much of Himself into selecting and bringing Israel through so much and so far, He is not about to stop now, no matter how dark and horrendous our circumstances may currently seem.

God originally delegated the care and dominion of this planet, handing over control to mankind. While man retained control of these powers God was able to work freely in partnership with the human race. An enemy of God turned up and tricked mankind—through questions about faith and trust of “hath God said?”—into allowing him to take over this responsibility. When the human race rebelled through disobedience and chose to go it alone, God’s access to what happens around our planet became limited. Today God lives with the fact that this planet is under the control of an opposing force, living on borrowed time, that seeks only to steal, kill and destroy, with the view of overthrowing God’s power not just on earth but throughout the entire universe including the heavens. (*John 10:10*)

But God is playing for huge stakes; stakes that are so high in fact, He was prepared to sacrifice His only begotten Son in order to not only secure the right outcome for mankind, but also gain a legal and legitimate foothold back on earth through those that trust and believe and associate themselves with Him through His Son—the Lord Jesus Christ. Today God’s strategy includes an offensive in which the physical, racial descendants of the Biblical nation of Israel in their brokenness, continue to blindly stumble forward as His hammer or battle-axe and weapons of war, fulfilling their destiny to be custodians of the truth, and be the great protective power of civilization and guardians of the earth.

ISRAEL HAS OTHER NAMES

CHAPTER I

PRE-CAPTIVITY NAMES

Let me state again, “there is no more important field of study in history than that which will serve to identify the names by which the Israel people were known when and after they were carried away into captivity”. It changes the way Scriptures are read and understood, and one’s perspective of history for life.

This field is understood so little that many scholarly writers assert that there remained no such people; or if they did remain, as some others say, they were merged among the other nations, and so lost their identity; or, as still others say, they were merged with the House of Judah, and thereafter were all called “Jews.”

The fact that different groups of scholars state such opposite theories shows that it is a matter of unfounded opinion on their part. We shall see that none of these theories are at all in accordance with the facts of God’s Word. Information as to the names Israel bore when, and after, she was transported into captivity, is at hand; and in such form that no historian, worth their salt, would be justified in passing it over for a moment.

Beginning this study are two primary names by which all Israelite people were known. Both of these are generic names, which were never restricted to the ten-tribed House of Israel. The first is:

SEMITE—Semite comes from the name Shem, some say the youngest, others, the eldest of three sons born to Noah and his wife, and of whom Noah said,

“...*The **Living GOD** bless Shem, and let Canaan be servant to him. God will enlarge Japheth; but He (God) will dwell in the tents of Shem and Canaan shall be his servant.*” (*Genesis 9:26, 27 F. Fenton*).

All the families descended from this man can be labelled “Shemite” or “Semitic” and include such peoples today as the Arab nations, even a branch of sub-continental Indians, as well as God’s select race Israel, the special covenant seed descended from Shem through Abraham.

We better know this word today in its negative form of “anti-Semitism”. It is a term often used to label people and activities considered to be “anti-Jewish”. However, it is a serious error that leads to a gross misunderstanding of Scripture to consider the Jews of today as the only surviving Semites or even the only surviving Israelites. The term ‘Semitic’ is unsatisfactory as a term of ethnology.

In his book “Races of the Old Testament” British Orientalist and language scholar, Professor Archibald Sayce, had this to say:

“The Semitic Race owes its name to a confusion of ethnology with philology...Whatever justification there may have been for speaking of a Semitic family of languages, there was none for speaking of a Semitic **race**. To do so was to confound language and race and perpetuate the old error which failed to distinguish between the two. Unfortunately, however, when scholars began to realise the distinction between language and race, the mischief was already done. “The Semitic Race” had become as it were a household term of ethnological science. It was too late to try to displace it...We have already seen that there are members of the Semitic race (i.e., according to the Bible descendants of Shem) who do not speak Semitic languages, and speakers of Semitic languages who do not belong to the Semitic race.”


Although the family of Abraham, were known as “Shemites”; when Abraham left Chaldea, he and his family became known by another term arising from a descendant of Shem called “Eber”. (*Genesis 10:22-25*).

HEBREW—This word is derived from Eber or Heber who was a great grandson of Shem, son of Noah, and means to colonise, travel or wander. (*Genesis 10:21; Luke 3:35*). Eber’s offspring were the original “Habiru”, of Ur of the Chaldees, in the time of Abraham. They were the same “Habiru” who in the time of Abraham disappeared from Ur and its neighbourhood and reappeared in Haran. (“*History and Monuments of Ur*” by Prof. Gadd, p.179) It would seem that the migration of Terah and Abraham carried the name away from Ur, and established it in Haran, in accordance with the Scriptural account of the movement of the family. (*Genesis 12, et seq.*). This ancient word in the form of “*Abiri*” also means “People

of the Bull”. (Abiri, or People of the Bull (H. Bruce Hannay, “European & other Race Origins,” p.1) Khabiri (Brit. Mus. Guide (1922) Babylonian & Assyrian Dept.). “Abiri” or “*Khabiri*” appear on the Tel al-Amarna tablets.

“*Abram the Hebrew*” has a double meaning, speaking of his descent but also of his wandering pioneer nature. Carrying the name “*Habiru*” away from Ur to Haran and later to Canaan, may simply imply that his family were “cattle breeders” who needed to move their herds and flocks in order to find new pasture, for it is recorded that Abraham was very rich in livestock. (*Genesis 13:2*). They were the “Hebrews” of the Bible, known by that name in Palestine, in the Colonies and in Captivity. By the name Hebrew they colonized Spain (Iberian Peninsula, and the Ebro river). By that name they also colonized Ireland (Hibernia) and the Hebrides.

Interestingly, this livestock breeding trait is recorded in Abraham’s grandson, Jacob, when working for his uncle Laban. The birthright banner sign of Jacob’s favoured son Joseph, was “*Taurus*” a bull or ox. Moses had this to say regarding Joseph’s family: “*His glory is the firstling of his bullock and his horns are like the horns of unicorns.*” A firstling is a calf, or in Hebrew an “*engle*”, represented by the birthright symbol of “Ace” or “Asa” from which comes the first letter of our alphabet

A or  symbolising the horns of power and strength (*Deuteronomy 33:7*). Associated with Abraham’s birthright blessing passed on through Isaac to Jacob, ‘*Engle*’ also makes up the first half of the word Anglo-Saxon that when interpreted simply means ‘Isaac’s birthright-bull or calf sons’.

Place names derived from the word ‘Hebrew’ are:

- Ibernia or Hibernia, a very early name for both Spain and Ireland.
- Hybernia, an Irish town or city.
- Hebrides, off the west coast of Scotland.
- Ivernus or Hybernis, a Spanish city inhabited by ‘Ibervi’ during the life of historian Ptolemy.
- Ebro or Ierne, a river on the north-west coast of Spain.

Having dealt with Semite and Hebrew, names that take us to the family of Abraham, the first question is: *What were the names which Israel bore before being carried into captivity?* Among others, Israel bore three principal names:

The House of Israel, The House of Isaac, and The House of Omri.

“...Do not prophesy against Israel, and do not spout against the house of Isaac.” (*Amos 7:10 & 16*).

Amos officially uses both these names; “House of Israel” and “House of Isaac,” to clearly distinguish it from Judah, a destination to which he was warned to flee when his life was threatened.

ISRAEL—This was a God *endowed name* given to denote Israel’s *covenantal ‘marriage’ relationship* with God. It was a name which had its roots in the religious experience of Jacob, who was renamed Israel after wrestling all night with the Angel of the Lord. Sometime later, Jacob’s whole household was renamed ‘Israel’ in a ceremony at Bethel. (*Genesis 32:28; 35:1-15*)

ISAAC—This was a *patronymic*. Again, it was a Divinely instituted name, given by the Almighty before Isaac was born, as the name of the “seed” in whom the Covenant should be vested. It was brought down through all the generations, for “In Isaac shall your seed be called” was the promise and the command of God. Isaac was an older name than Israel. It was and still is the family name for Israel. Israel stands for religious relationship with God. Isaac meaning laughter stands for an uplifting and engaging family relationship that includes God as Father.

OMRI—This is a *dynastic name*. It became the most important dynastic name in Israel after their separation from the United Kingdom with Judah under David’s dynasty. It does not appear in Scripture in this sense but appears on numerous tablet records of surrounding nations as representing the northern kingdom of Israel.

The name originated with their sixth king, Omri [885-873B.C.], who was to Israel what the great lawgivers were to Greece and to Rome. What Malmutius was to the ancient Britons: and what Alfred

the Great—the great Saxon lawgiver—was to the Saxons: and what Henry VIII and Elizabeth I were to the modern English world as statute makers and reformers, that and more King Omri was to Israel. *They all, codified, existing law. Omri invented the system of Statute making and established, it in Israel.* From that early start has developed the legislative system of Democracy. Omri also established Samaria as the fortress capital of Israel. To help strengthen his position he also made a number of treaties with kingdoms bordering Israel, including one with the Phoenician kingdom of Tyre, that saw his son Ahab marry Jezebel, with disastrous ramifications. Over four generations, Omri's family ruled Israel for almost 50 years.

While Omri was adjudged by religious standards as probably the most wicked of all Israel's kings, he did provide much needed stability to Israel's leadership and managed to imprint his name in the records of surrounding nations. The Assyrians still called the kingdom of Israel "the house and the land of Omri" some 150 years after his death. When the Assyrians finally overthrew the northern kingdom, they called their Israelite captives "Beth-Omri", "Beth Kymri" and the People of Ghomri after this founder of Israel's capital. The Greeks called them Kimmerior and later Scythians.

Whatever other names Israel bore in the days of her residence in Palestine, such as Ephraim, etc., she bore out into captivity these two names: Isaac, (Sak); and Omri. Although the name 'Israel' was still used by the Prophets, and later by Jesus Christ, and His Apostles, in relation to the spiritual welfare of the people, the name Israel, which denoted union with Jehovah, was withdrawn from common usage in Israel. Because of rebellion and idolatry, divorce had broken the special covenant relationship that was inherent in the name 'Israel'. (*Isaiah 50:1; Jeremiah 3:8*). Later under the provisions of the New Covenant, Israel's restoration to God and to the faith of her Fathers was made possible through the redemptive work of Jesus Christ. (*Jeremiah 31:31-37*).



HOW THE NORTHERN KINGDOM ENDED

CHAPTER II

ASSYRIAN INVASIONS AND DEPORTATIONS OF ISRAEL

by J. Llewellyn Thomas, F.R.C.S.

The Assyrian invasions and deportations of Israel was a drawn-out affair that happened over a period of nearly 70 years during the chaotic reigns of Israel's last four kings. It was a saga of mayhem and warfare, murder and bloodletting that culminated in the destruction of the kingdom and removal of the entire population to Media in stages over the space of some five invasions.

The story of the last kings of Israel is one of usurping, conspiracy, and assassination. King Shallum murdered his predecessor Zechariah, the last king of Jehu's dynasty; but he enjoyed his ill-gotten throne for just one month before he himself was assassinated by Menahem. This king held the royal power for ten years, and was succeeded by his son Pakahiah, who after a short two-year reign was murdered by Pekah. Pekah after he had reigned for twenty years was murdered by Hoshea, the final Israelite king of Palestine's Northern Kingdom.

SOURCES OF INVASION AND DEPORTATION KNOWLEDGE

Our accounts of the Assyrian invasions are gained in the main from the Scriptures, and also from the available Assyrian Inscriptions of that period.

- 1). The Scriptural Record to be considered in more detail is:
 - a. Mainly in the Second Book of Kings (15, 16 & 17). And I Chronicles (5:26).
 - b. In references to the fall of Samaria and to Israel in the Second Book of Kings (17).
 - c. In the Second Book of Chronicles (28, 32 & 33) where reference is given to three of the invasions, as it related to three of Judah's kings, Ahaz, Hezekiah, and Manasseh.
 - d. In prophetic messages of Hosea (1:6) and Isaiah (7:8) who predicted Israel's pending exile.
 - e. In the record of Jeremiah (7:15) who provided information about Israel's position in his day.
- 2). The Testimony of the Monuments and Clay Tablet Inscriptions.

There are also Assyrian cuneiform inscriptions that may be viewed in the British Museum telling of the invasions and deportations of Israel by the Assyrian kings. Their value lies in the fact that they support and confirm the Scriptures and in no way contradict them.

Known as the "Royal Correspondence of the Assyrian Empire" these clay cuneiform tablets discovered at Nineveh, in the Assyrian Royal Library of Ashurbanipal in 1850 A.D., have provided the "links" between the so-called "Lost Tribes of Israel's Northern Kingdom" and the Scythians and Cimmerians from whom most of the Caucasian inhabitants of Western Europe, Scandinavia, Britain and America are descended. When first translated in 1930, the relevance and connection of the tablets to Israel was overlooked because they were in complete disorder and among hundreds of miscellaneous texts dealing with many state matters. Another contributing factor was the fact that the Assyrians called the Israelites by different and unfamiliar names during their captivity.

The bible gives four accounts of these invasions. Three of them are found in the Second Book of Kings, (15:19-20; 15:29; & 17:3-6). And one in the First Book of Chronicles: (5:26). This last is another account of the one mentioned in II Kings (15:29); so, we have four accounts of three invasions.

The names of the invading Assyrian Emperors given in these passages are: Tiglath-Pileser, (assumed or throne name Pul), and Shalmaneser. The Bible does not name their next king Sargon but secular history records that he was the "tartan" or commander in chief of Shalmaneser's forces. Sargon seized the throne upon the death of Shalmaneser, towards the end of the siege of Samaria; and it was actually he who effected the capture of the city. This fact would have been unknown to the Recorder of the Israel chronicles within the beleaguered city, so is not mentioned in Israel's records.

NORTHERN ISRAEL'S KINGS and their REIGNS				
Last 106 Years				
	PERIOD B.C.	YEARS REIGN	HISTORICAL SCRIPTURE REFERENCES	ASSYRIAN INVASIONS
13. Jereboam II	782/1-753	29	<i>II Kings 14:23 - 29.</i>	
14. Zechariah	753-752	6mth.	<i>II Kings 15:8 - 12.</i>	
15. Shallum	752	1mth.	<i>II Kings 15:10 - 15.</i>	
16. Menahem	752-742/1	10	<i>II Kings 15:14 - 22.</i>	1st – 742 BC.
17. Pekahiah	742-740/39	2	<i>II Kings 15:23 - 26.</i>	2nd – 740 BC.
18. Pekah	740-732/1	20	<i>II Kings 15:27 - 31; II Chron. 28:5 - 18.</i>	
19. Hoshea	732/1-722/1	9	<i>II Kings 17:1 - 6.</i> (SIEGE & FALL of SAMARIA)	3rd – 723-21 BC
			<i>Invasions of Judah and clearing out of Israel</i>	4rd – 703-01 BC. 5th – 677-76 BC.

ASSYRIAN KINGS and their REIGNS		
Neo-Assyrian Period—Last 160 Years		
King's Name:	Reign:	Notes/Comments:
Ashur-Dan III	773-755 BC	<i>Son of Shalmaneser IV – solar eclipse 763 BC.</i>
Ashur-nirari V	755-745 BC	<i>Son of Adad-nirari III</i>
Tiglath-Pileser III	745-727 BC	<i>Son of Ashur-nirari V.</i> (1st. & 2nd. invasions of Israel 745-741 BC.) Deportation I - (from specific areas) 741 BC.
Shalmaneser V	727-722 BC	<i>Son of Tiglath-Pileser.</i> (3rd. invasion. Samaria Besieged 723 BC.)
Assyrian King List ends here; the following kings reigned after the list had been composed.		
Sargon II	722-705 BC	(FALL of SAMARIA 721 BC. – end of the Kingdom) Deportation II - (Just the city of Samaria.)
Sennacherib	705-681 BC	<i>Invasion of Judah during the reign of Hezekiah,</i> (4th. invasion of Israel & Judah 703-01 BC.) Deportation of Judah's walled cities – II Kings 18:13
Esarhaddon	681-669 BC	<i>Invasion of Judah during the reign of Manasseh.</i> (5th. invasion of Israel abt.677-76 BC.) Deportation III (Clearing out "mopping up" of Israel.) <i>Last exiles to Media. 45 years after Samaria's fall, and about 65 years from the 1st invasion and Isaiah (7:8).</i>
The dates of the last kings are not certain.		
Ashurbanipal	669-631/627 BC?	"Asnapper", a contemporary of Judah's King Josiah transplanted a mixed people (Samaritans) into Israel.
Ashur-etil-ilani	ca. 631-627 BC	
Sin-shumu-lishir	626 BC	
Sin-shar-ishkun	ca. 627-612 BC	Fall of Nineveh!
In 612 BC, Nineveh, the Assyrian capital, fell to the Medes, Babylonians, and Scythians; supported by the Egyptians, an Assyrian general continued to rule for a few years from Harran.		
Ashur-uballit II	612-ca. 608 BC	Harran defeated by Cyaxares of Media and Nabopolassar of Babylon.

THE FIRST AND SECOND INVASIONS [745 - 741 BC.]

Among the several prophecies foretelling the Captivity of Israel, two notable prophecies demand special attention. These were made by the eighth century prophets Hosea, and Isaiah.

Hosea's Prophecies:

(a) The First was spoken on the birth of his firstborn son:

⁴ And the LORD said unto him, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu and BRING AN END TO THE KINGDOM OF THE HOUSE OF ISRAEL." (*Hosea 1:4* – emphasis added).

(b) The Second came to Hosea on the birth of his only daughter:

⁶ Then God said to him, "Call her name Lo-Ruhamah; for I will no more have mercy on the house of Israel; but I WILL UTTERLY TAKE THEM AWAY." (*Hosea 1:6* – emphasis added).

'Jezreel' speaks of the Fall of the Kingdom. 'Lo-Ruhamah' speaks of the Removal of the Nation. These two events were separate, for the nation was not totally carried away when the kingdom fell.

Isaiah's Prophecy to Ahaz:

This was spoken when Pekah king of Israel (Ephraim) allied with Rezin king of Syria to overthrow Jerusalem by attacking Ahaz king of Judah (*Isaiah 7:1-9*). Isaiah's word from the LORD to Ahaz included:

⁷ "It will not stand, nor shall it come to pass... ⁸ "...Within sixty-five years Ephraim will be broken, SO THAT IT WILL NOT BE A PEOPLE." (*Isaiah 7:8* – emphasis added).

Because of the situation into which these words were spoken, we are able to fix an approximate date of about 742 B.C. Deducting sixty-five years from 742 brings us to about 677 B.C., a crucial date for both Israel, as well as Judah, for it brought the Assyrian army sweeping through Palestine once more to invade Judah during the reign of Hezekiah's son Manasseh [687-642 BC.]. (*II Chronicles 33:11*)

The First Invasion [745 BC.]

The first invasion was by Pul, Tiglath-Pileser in the reign of Menahem (*II Kings 15:19-20*). Only the northern outskirts of Israel's land were invaded, when Menahem bought off the king of Assyria with Israel's wealth, a huge ransom of four thousand pounds of silver. Tiglath-Pileser returned home, taking no territory, and carrying no captives away with him. This first invasion was just a light skirmish; a warning of things to come. The event is usually ignored and not reckoned as an invasion since it left the kingdom intact as before, but it did trigger awful and momentous events that followed.

The Bible account for this opening gambit reads as follows:

¹⁹ "Pul king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to strengthen the kingdom under his control.

²⁰ And Menahem exacted the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So, the king of Assyria turned back, and did not stay there in the land." (*II Kings 15:19-20*).

The Second Invasion – First Deportation [741 BC.]

The Second invasion is recorded in II Kings. This occurred in the reign of Pekah and was prosecuted by Tiglath-Pileser about four years after his revenue raising sweep through Israel. This is the record:

²⁹ "In the days of Pekah king of Israel came Tiglath-Pileser king of Assyria, and took Ijon, Abel-Beth-Maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and he carried them captive to Assyria.

³⁰ And Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him, so he reigned in his place ..." (*II Kings 15:29-30*)

Tiglath-Pileser's campaign is clearly outlined in the above account. He invaded the northern region of the land, coming down south to the level of the Sea of Galilee, where he turned eastwards and invaded the eastern portion of Israel, Transjordan, which reached southward near the latitude of the Dead Sea. This was the extent of the second invasion and the first stage in the deporting of Israel. The date was about 741 B.C., just after Isaiah's (7:8) prediction.

It is noteworthy that the tribe of Dan is never mentioned in these accounts where the other tribes are named. The northern Danites should have been the first to feel the Assyrian impact. They were not there and are believed to have migrated by sea, together with many of their fellow countrymen, to avoid the approaching Assyrian menace.

The number of the captives taken is not mentioned. They were removed "to Assyria:" their exact location is not told us in this account, but from the parallel narrative in I Chronicles we find that it was to the same regions where the subsequent deportations were settled, namely, Halah, Habor, Hara and the river Gozan, south of the Black and Caspian Seas. It must have been a great host for the Assyrian king in his Inscriptions says: "All of its people together with their goods I carried off to Assyria."

Parallel Account of The Second Invasion

²⁶ And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day. (*I Chronicles 5:26*).

As mentioned already Pul was the assumed name, or perhaps throne name, of Tiglath-pileser.

This narrative provides no number of the captives taken but does give their precise location in Assyria. It also states that they were there "unto this day," confirming that at the time the Book of Chronicles, was written, some 300 years after this event, these captives had not returned to Judah.

This invasion ended with, Pekah, king of Israel, being murdered by Hoshea. Having seized the throne, and with recognition from Tiglath-Pileser, Hoshea was made to pay tribute to the Assyrians.

Assyrian Inscriptions Concerning the Second Invasion

In "The ancient Records of Assyria and Babylon," by D.D. Luckenbill, (p. 292), there are two inscriptions given of this invasion:

"The cities of ... Gala'za, Abilkka, which are on the border of Bit-Humria ... the whole land of Naphtali, in its entirety, I brought within the border of Assyria. My official (Hoshea) I set over them as governor ..."

And again:

"The land of Bit-Humria ... all of its people together with all their goods I carried off to Assyria. Pakaha their king they deposed, and I placed Ausi as king. Ten talents of gold, ten talents of silver, as their tribute I received from them, and to Assyria I carried them."

In the Assyrian language, Pekah was *Pakaha*, and Hoshea was *Ausi*. The important value in these inscriptions lies in the fact that they completely corroborate the statements found in God's Word.

It is obvious that neither the Jezreel nor the "Lo-Ruhamah" prophecies of Hosea were fulfilled at this time; nor was Isaiah's "Three Score and Five Years" prophecy fulfilled now, in fact it had only just been uttered. The clock had just begun ticking on these predictions.

THE THIRD INVASION [723 - 721 BC.]

The Third Invasion of Israel was by Shalmaneser, whose “Tartan” or commander-in-chief was Sargon. It took place in the sixth year of Hoshea.

³ “Shalmaneser, king of Assyria, came against him; and Hoshea became his vassal, and paid him tribute money.” (*II Kings 17:3*).

And again, just two verses later:

⁵ “Now the king of Assyria went throughout all the land and went up to Samaria and besieged it for three years.” (*II Kings 17:5*).

Some scholars separate these verses and suggest that Shalmaneser made two invasions. Whatever the truth is concerning this point, the one mentioned in verse five is the most important. This third Invasion was the most disastrous for Israel, for it terminated the kingdom of Israel in Palestine.

³ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant and gave him presents.

⁴ And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore, the king of Assyria shut him up, and bound him in prison.

⁵ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. (*II Kings 17:3-5*).

Hoshea’s double-dealing with Egypt and refusal to pay the annual tribute was the cause of this third invasion. Shalmaneser’s campaign made a prisoner of Hoshea, besieged Samaria and overran the land. It began about 723 and ended about 3 years later in 721 B.C.

Whether other cities were taken, and captives carried away is not recorded in the Bible, for any State Recorder shut up in the beleaguered capital would not have known. There are no monumental records of the campaign by Shalmaneser extant, probably because of his sudden death during proceedings.

Sayce in his book, “*Assyria, its Princes, Priests and People*,” (p. 48), shows that Shalmaneser died, or was murdered, a year before Samaria fell, and that it was Sargon who actually completed its reduction. This fact is not recorded in the Bible, again for the simple reason that the State Recorder of Israel, shut up in Samaria, would have been unaware of such events, and had no opportunity of writing them after the fall of the city. Neither could he have recorded the actual fall of the city or the number of the captives carried away into Assyria, nor their location in that land. We must look elsewhere.

Third Invasion – Second Deportation (The City of Samaria) by Sargon – 721 BC.

It has been argued that, if it were not Shalmaneser who effected these changes, it was Sargon his successor, who did so and that he was the unnamed “king of Assyria” of verse 24. It was Sargon who captured Samaria; whether he destroyed the city is not stated, he probably did not; but the city does not seem to be mentioned again after that date.

Sargon, however, was not the king who removed the entire nation of Israel from Palestine. He himself witnesses to this. He states that he removed the ‘INHABITANTS’ of Samaria to Assyria, which is a very different matter; he gives the number of his captives as 27,280 persons, a considerable number considering the fighting and the length of the siege. His Inscription states:

“In the beginning of my reign the city of Samaria I besieged, I captured...27,280 of its inhabitants I carried away.”

It is therefore certain that Sargon did not remove the entire nation. He was not the king of Assyria who removed Israel out of God’s sight, and he was not the one who brought in the mass of the Gentiles (non-Israelites) mentioned in verse 24.

Did Sargon bring in any aliens at all? The Bible gives no answer to this question, but such was the invariable practice of the Assyrian conquerors. One of his inscriptions tells us that he did bring in foreigners, and reads:

“The conqueror of the Thamudites, the Ibadidites, the Marsiminities and the Khapaijans, the remainder of whom was carried away, and whom he transported to the midst of the land of Beth-Omri.”

Although this inscription shows that he did, the question still remains as to how large this importation was? Was just the city of Samaria re-populated or did this include the entire land of Israel?

On comparing the peoples mentioned above with those enumerated in II Kings (17:24), there is a marked difference confirming the conviction that it was not Sargon who imported the tribes mentioned in verse 24, for these came from Babylon, Cuthah, Ava, Hamath and Sepharvaim. These the king of Assyria “placed in the cities of Samaria, and they possessed Samaria (the land) and dwelt in the cities thereof.” Note that “Samaria” here applies to the land and not just to Samaria the city.

At the time of the capture of Samaria in 721 BC., Hosea’s prophecy, Jezreel— “I will cause to cease the kingdom of the house of Israel” was fulfilled. But the clock was still ticking on his Lo-Ruhamah— “I will utterly take them away,” prophecy and Isaiah’s “three score and five years” prediction: the complete fulfillment of these pronouncements was due some forty-five years from this date.

The Last Entry in the Israel State Records

The Official Records of the kingdom of Israel ceased with the fall of the kingdom. The last entry in the Records is one already quoted as follows...

⁵ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. (*II Kings 17:5*).

For reasons already given, all that follows was by another hand at a later date. The statement in the Bible concerning the taking of the city is given in the next verse, and reads:

⁶ In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away to Assyria, and placed them in Halah and by the Habor, the river of Gozan, and in the cities of the Medes. (*II Kings 17:6*).

The words “and in the cities of the Medes” are important as indicating the time when these words were written. They prove that this verse was not written at the time of the fall of Samaria in 721 B.C. but at earliest several years afterwards, and possibly much later. The captives were not at once put into the cities of the Medes, for the simple reason that Media in 721 B.C. did not belong to the Assyrians, but they were later moved there after Sargon had invaded and conquered Media. These words were most likely written some 280 to 300 years afterwards by Ezra or his associates, when compiling the canon of Jewish Scripture after returning from Babylon to rebuild the temple and walls of Jerusalem about 445 B.C.

Additional Information

II Kings 17:7-41 is an addendum supplied much later by an editing Scribe who gives a summary of the whole history of the kingdom. This is a review, from a religious standpoint, the Kingdom, its rebellion and sad declension from the Worship and Laws of Jehovah.

This Review highlights the removal of Israel in the following words:

¹⁸ Therefore the LORD was very angry with Israel and removed them out of his sight: there was none left but the tribe of Judah only.

¹⁹ Also Judah kept not the commandments of the LORD their God but walked in the statutes of Israel which they made.

²⁰ And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

²¹ For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD and made them sin a great sin.

²² For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

²³ Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

THE FOURTH INVASION – (OF JUDAH) [703 - 01 BC.]

It will be remembered that Sennacherib, some seven years after the fall of Samaria, made a great effort to conquer Judea, but the remnant of Judah's kingdom was saved at the last moment by direct and Divine intervention. For though Sennacherib devastated Judea, took the "fenced cities" and carried away a great host of captives, yet he was not able to capture Jerusalem. He was compelled to retire to Assyria with a depleted army that had well-nigh been annihilated by a devastating plague. Judah was delivered out of the hand of Assyria, and her territory remained intact. This seems to have been a watershed moment and turning point in the fortunes of Assyria.

The Scripture (*II Kings 18:13*) asserts that the King of Assyria took the fortified cities of Judah, and this is confirmed by the Sennacherib inscriptions that inform us that he took forty-six fenced cities and removed some 200,150 captives, whom he placed in the same regions where the captives of Israel had all been transported by previous Assyrian emperors. As a result, a great number from the tribes of Judah, Benjamin and of the Levites, were added to the already captive exiles of Israel in Media.

THE FIFTH INVASION [ABT. 676 - 675 BC.]

Esar-Haddon, however, now succeeded in doing what his father had failed to do. He conquered Judea and took Manasseh its king captive and sent him away a prisoner in chains to Babylon.

¹¹ Therefore the LORD brought upon them the captains of the army of the king of Assyria, who took Manasseh with (nose) hooks, bound him with bronze fetters (or chains), and carried him off to Babylon. (*II Chronicles 33:11*).

Here again we have another verse that speaks of a "King of Assyria" without mentioning his name. From secular history we are able to determine that this king was Esar-Haddon.

In his captivity Manasseh repented of his evil ways and turned to the God of Israel, and later he was released and reinstated once more as king of Judah, and the kingdom continued through the reign of six more kings till its destruction in 587 B.C., by the Chaldeans under Nebuchadnezzar.

There is no explanation why Judah was not annexed by Esar-Haddon except that perhaps Assyrian power was waning. Further it would appear that no Israelite captives were deported.

This Fifth Invasion is not given in the Second Book of Kings. It is briefly told in the Second Book of Chronicles, which, as already stated, deals only with the history of Judah. The Bible does not definitely tell us of the effect it had upon Israel. The Israelites naturally could give no account of it themselves.

Esar-Haddon's Invasion of Palestine – Third Deportation (Clearing Out) – 677-76 BC

The invading king was Esar-Haddon. Though his name is not given in the Scripture narrative we know from Assyrian inscriptions that he was the emperor who made the invasion, which can be read in the record of the Encyclopedia Britannica.

This invasion of Palestine was part of a greater campaign. It took place about 676 B.C., a time when the Israel nation had no king of their own, in fact, it was forty-five years after the fall of Samaria when the kingdom ceased. During these years the Israel remnant was ruled by an Assyrian governor.

It may hardly be correct to speak of it as an invasion of Israel. It was really an invasion of Judah, who had hitherto withstood the efforts of Assyria to subdue.

Non-Israelites Settled in The Land of Samaria

It was after this campaign that Esar-Haddon brought in foreigners into the land of Samaria, which hitherto had been occupied by Israel. In accord with the accepted policy of the Assyrian kings Esar-Haddon removed the Israelites, and into their emptied land made a wholesale importation of non-Israelites.

The great influx of non-Israelites was after this Fifth invasion:

²⁴ And the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they took possession Samaria and dwelt in its cities. (*II Kings 17:24*).

Isaiah and Hosea's Prophecies Are Fulfilled

The two remaining prophecies reached their completion at this time:

- (1) Hosea's Lo-Ruhamah prophecy; "I will utterly take them away."
- (2) Isaiah's Sixty-Five Years prophecy; "shall Ephraim be broken, that it be not a people."

And yet, even after this wholesale removal of the population, there were still a few Israelites left behind, because we read of some "gleanings" being present in the land during the reign of Josiah, some years after Esar-Haddon's invasion. These may have included Levites who were sent back by the Assyrians to assist the new inhabitants. (*II Kings 17:27*).

But Jeremiah [abt.620-590 BC.], writing at a later time during the closing years of Israel's sister kingdom Judah, stated that in his day Israel had been removed out of God's sight, "even the whole seed of Ephraim." (*Jeremiah 7:15*).

However, this was not the end of Israel. The House of Israel was not exiled from the Promised Land with any idea of abandonment. They were removed and transported to the "cities of the Medes" with the definite purpose of thrusting them forth into the next phase of their development; preparing them to be a blessing to all the families of the earth, as God promised their ancestor Abraham (Genesis 12:3). Hosea's message of Israel's rejection by God, became a transforming message of hope in the words...

¹⁰ ...In the place where it was said... "You are not my people,"
There it shall be said to them, "You are the sons of the living God" (*Hosea 1:10*).

Although it can be shown that Ephraim (Israel) was broken within sixty-five years, the latter end of the matter was predicted by Isaiah to be quite different...

⁶ Those who come He shall cause to take root in Jacob;
Israel shall blossom and bud,
And fill the face of the world with fruit. (*Isaiah 27:6*)

None were left in Palestine save a decimated remnant of Judah from whom the promised "Seed" would come, collected for security around the environs of Jerusalem and now known as "Jews".



ISRAEL HAS OTHER NAMES

CHAPTER III

POST-CAPTIVITY NAMES—A BRAND NEW IDENTITY

What were the names Israel was known by after being carried into captivity?

The answer to this question is important to both the historian and the Bible student; particularly those seeking to trace the movement of peoples across Europe and beyond. Israel was called...

“Saka, Scythia, Scythian,” etc., or the “House of Isaac”.

“Beth Omri”, “Bit Kumri,” etc or the “House of Omri”.

These are two of the names which Israel bore when carried into captivity, and there are numerous forms of spelling for these same names.

The name Isaac also has a score or more variations, such as Sakai, Sacae, Sakasuna, etc. According to historian, Sharon Turner, “The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation.” (*“Hist. of the Anglo Saxons” Vol. I, Book II, Chap. 1*)

Among the many variations of the name Beth Omri is found, Bit Kumri, Kimmerior, Cimmerians, Gimmiri, Ghomri, etc. The Sakai are also, as seen above, called, Kimmerians, Cimmerians, Gimmirians, etc.

But the Sakai, otherwise called Kimmerians, are also called Scythians. This fact is established by those inscriptions which are best known, and which have furnished the key to Assyriology. So, Israel bore the names, Kumri or Kimmerians; Sakai; Scythians.

To illustrate the importance of this, attention is called to one historian and professor of Divinity at Oxford, who stated that: “The Scythians were one of the greatest Military powers of the day”; while, “the Northern Israelites, were helpless exiles from a country about the size of Yorkshire.” This man does not say why a nation which could and did resist all the power of Assyria and did hold them in check for years before being overthrown, suddenly became such a helpless lot, when their domicile changed to “Halah, Habor, and the Cities of the Medes.”

A nation, which, at the time of Jeroboam II, could put a million fighting men in the field, gathered from within its own boundaries, was not the helpless people some would have us believe. And the knowledge that the Bit Kumri were Israelites from the land of northern Canaan, and now known as Scythians—Israel in captivity, agrees with the fact that they were “one of the greatest military powers of the day.”

These are the people who with just one of their branches, the Massagetae, led by their Queen (Tamara) Thomyris, defeated the Persian army, slew Cyrus their egocentric king, and permanently weakened their Empire. Another Persian, King Darius I, seeking to revenge the killing of Cyrus, retreated with loss and narrowly escaped a devastating destruction. Using their guerrilla tactics to great advantage the Scythians later had Alexander the Great’s measure, to the point that after crossing the Jaxartes river to take up arms against them, he just as quickly and wisely returned home and left them severely alone.

In fact, Israel with their “new names” did challenge the power of their Assyrian captors within a comparatively few years of their exile. They defeated the forces of Assyria, and captured and burned Nineveh, the capital. Although the attack was purportedly led by Nabopolassar [658-605 B.C.] of Babylon who had already suffered serious reverses at the hand of Assyria, it is believed the leading figure among the besiegers was Cyaxares (Kyaxeres) of Media and King of the Umman-Manda, a branch of the Scythians. After defeating Assyria, Israel organized their own government in the region of the Caucasus.

Now, that the names Sakai, Kumri, and Scythians are known to refer to Israel in their captivity, the ancient histories can be searched for records of Israel under these names including the numerous variations. By watching how the ancient historians use these names it becomes possible to note the addition of other names as synonyms for the same people. This provides a growing glossary as it brings together the scattered references and descriptions of the ancient histories. Without this glossary it has been assumed that the historians were writing of many peoples because they used so many names.

GLOSSARY OF BIBLICAL NAMES

IDENTIFYING ISRAEL'S TRIBES AND THEIR CLANS IN SCRIPTURE & HISTORY - THE NORTHERN KINGDOM OF ISRAEL -		
ISRAEL:	This official title was passed on with the birthright to Ephraim and Manasseh by Jacob when transferring his covenantal blessing.	<i>Genesis 48:13 - 20; Hosea 5:3, 5. Amos 5:1 - 4;</i>
JOSEPH:	Used in the same context as his sons Ephraim and Manasseh, the birthright holders.	<i>1 Chronicles 5:1, 2; Amos 5:5, 15; Zechariah 10:6.</i>
EPHRAIM:	Used for the principal birthright holder of the northern, ten-tribed, kingdom of Israel.	<i>Isaiah 7:17; 28:1; Hosea 5:3; Zechariah 9:10, 13.</i>
RACHEL:	Used for the mothers of her son Benjamin and his territory, Bethlehem in particular.	<i>Jeremiah 31:15.</i>
SAMARIA:	The capital of the Northern Kingdom used figuratively for the nation.	<i>Ezekiel 16:46; Micah 1:1, 5.</i>
BULL or BULLOCK:	The principal emblem of Ephraim the dominant tribe, but not often used because it had already been set up as an idolatrous religious symbol.	<i>Deuteronomy 33:16,17; 1 Kings 12:28; Amos 4:1.</i>
UNICORN:	A buffalo or wild ox, and a secondary emblem of Ephraim and Manasseh.	<i>Numbers 23:22; 24:8; Isaiah 34:7.</i>
GRAPE VINE:	A prophetic emblem or symbol; depicting the ten-tribed house of Israel.	<i>Isaiah 5:1 - 7; Jeremiah 6:9.</i>
VINEYARD:	Another prophetic emblem or symbol; depicting the ten-tribed house of Israel.	<i>Ezekiel 17:6 - 8; Hosea 2:12; 10; Joel 1:7; Micah 1:6.</i>

**NAMES THAT IDENTIFY ISRAEL'S TRIBES AND THEIR CLANS IN SCRIPTURE & HISTORY
TRANSITIONAL NAMES OF TEN-TRIBED ISRAEL BOTH NATIONAL & TRIBAL**

HOUSE OF ISRAEL: (BETH-ISRAEL)

God and His prophets mainly used this name after the division.

This God-given name speaks of the spiritual and covenant relationship that the nation had with God but lost nationally after Jeroboam set up the worship of the golden (*engle*) calf.

HOUSE OF OMRI: (BETH-OMRI, BIT-OMRI, GHOMRI, GHIMRI, KHIMRI, KHUMRI, KUMRI, KIMMERIAN, GIMMERIAN, GIMMIRI, CIMMERIAN, CIMBRI, CYMRI, CELT, KELTAI, GALATAI, GAUL, GAEL, GUYDDDES,)

A name commonly used by other nations including the Moabites and the Assyrians to identify the ten-tribed house of Israel, through Israel's fourth dynasty the 'House of Omri'.

The name speaks of Israel's soulish commercial relationship, particularly with surrounding nations.

Omri was responsible for giving Israel her 'new' identity and 'soul' by providing a new legal code, establishing Samaria, Israel's new capital & making treaties with countries like Phoenicia.

It is from the word 'Samaria', capital of ten-tribed Israel, that words like Cimmerian, Kimmerian, Crimea, Sarmatian etc. come.

HOUSE OF ISAAC: (BETH-SAK, SAKAI, SACAE, SAGAI, SAKASUNA, SAKASAMA, SCYTHIAN, SAXON, DACI, GETAE, GUTA, GOTH)

This name was chiefly used by the Israelites to identify themselves and their origin.

This name speaks of the physical and family relationship with God in His choosing of Abraham, Isaac and Jacob; "In Isaac shall your seed be called". *(Genesis 21:12).*

Guta comes from the region to which the Assyrians exiled the Northern Kingdom of Israel and from which, within a short space of time, the Scythians are known to have originated.

During their wanderings outside the promised land the nation divided into tribal, clan or family units and became known by these as the sifting among the nations took place. Names like Danaoi, Tuatha de Danaan, Getae, Massagetae & Parthian took the place of Biblical names. *(Amos 9:9).*

NOTE: When the nation's spiritual relationship was lost, greater emphasis and reliance was placed on the law-making process and treaties with other nations, with disastrous results.

Aided by this glossary it is possible to continue the secular story of Israel in captivity, in their numerous branches and just as many names. This exercise supports the assembling of Israel's history in captivity into something like a complete whole and tracing it into our own times. Another name added to this glossary is the name:

DANAIOI— (*Tuatha de Danaan*); This is an ancient name, one of many names of the ancient Greeks. Note the following well-known historic facts:

The Danaoi besieged Troy and fought the Trojan War.

The Danaoi fought the famous battles of Thermopylae and Salamis against Persia.

The Danaoi led by Alexander the Great, overthrew Xerxes, and conquered Persia.

The Danaoi established the Classical Grecian Empire.

The Danaoi were brothers of the nation of the Jews and were ministered for by the High Priest in the Temple at Jerusalem. (*Apocrypha, I Maccabees xii, 19-23; Josephus Ant. Book xii, Chap. 4, par. 10.*)

The Apocrypha book of Maccabees records diplomatic correspondence between the King of the Greeks and the High Priest at Jerusalem, quoting documents which show the Greeks to be brothers of the Jews. Both the High Priest and the King agree. The Jewish historian Josephus quotes these documents and adds to them.

In the New Testament, St. Paul addresses the Corinthians as brethren, saying: "Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." Then St. Paul proceeds to give them a most vivid exhortation based upon their knowledge of the leading events in Israel history. (*I Corinthians 10:1-5*).

During the last feast attended by our Lord, two of His disciples came to Him introducing certain Greeks, who came enquiring to see Jesus. Note the veritable passion of triumph of our Lord when He was thus first officially brought into touch with the cultured Greeks who were a great branch of Israel in Europe. (*John 12:20-32*).

It has been noted that Israel in captivity and colony bore besides others, the names: Sakai, Kumri, Scythians, and Danaoi. The next chapter, asks a question in the minds of everyone, "*How do we get this information?*" It is a serious question, that in all seriousness depends on the reading and re-reading, the stating and restating, of many features of ancient, mediaeval and modern history and aligning these histories with the stone inscription keys that unlock the greatest story ever told.



CHAPTER IV

NAMES IN STONE

Having shown that ten-tribed Israel before the captivity bore among other names those of the House of Israel (*Beth Israel*); the House of Isaac (*Beth Saka*); and the House of Omri (*Beth Omri*); The important question to this particular study now is whether Israel bore these names *after being carried away captive* to the “cities of the Medes”—later known as Armenia.

The Scriptures are explicitly clear about the first name, for prophets speaking on behalf of God, continued to use the covenant name Israel when they spoke of the future of Israel to the end of time.

Isaiah uses the name “Israel” throughout the latter part of his prophetic message. The first thirty-nine chapters deal chiefly with the uprooting of the nations, and the making of “the earth empty”, turning it upside down, or “distorting its surface” as Isaiah puts it (24:1). The second part of Isaiah deals with the great redemption of Israel (*chapters 49 to 54*), and the restoration of Israel at the end of the prophetic period of disciplinary seven times. So great is the difference of tone and viewpoint between the first section dealing as it does, with the breakdown of the nations in the pre-Christian period and the restoration described as coming at the end of the prophetic period that many have supposed that Isaiah was actually written by two different men. However, this is just one man facing first the dire predictions of his current situation, and second, looking forward to an amazing future for the nation God loves; the theme is one—Israel, but until one can see enough of the big picture from beginning to end, the in between events, without reference points, always seem confusing.

In the latter part of the theme Isaiah uses the name Israel throughout. Take, for instance, the last sentence of the great theme. The vision is truly apocalyptic, and is as dramatically far reaching as that of John in the Book of “The Revelation of Jesus Christ” ...

“For as the new heavens and the new earth, which I will make, shall remain before me, says the LORD, so shall your descendants and your name remain.” (*Isaiah 66:22*).

Jeremiah, who wrote at the time of the uprooting of the throne of David from Jerusalem, and watched as Judah was driven into Babylonian captivity, spoke of the transfer of the throne *from the House of Judah to the House of Israel*. He ratified the covenant made with the House of David and confirmed David's rule over the nation Israel for ever. See the New Covenant to be made with the House of Israel “after these days,” (*Jeremiah 31:33-37*), and the confirmation of the House of David, (*Jeremiah 33:17-26*).

Even as late as the Apostle Paul, the name Israel was used to denote and identify Israel of the ten tribes, as we see in the Epistle to the Romans, (*chapters 9-11*). It will be noted that the Epistle to the Romans like most of the other Scriptures has *an ethnological foundation*. The Epistle is written in separate sections. One part, deals with the man of the world. (*chapter 1*). A second part, deals most strikingly with the Jew. (*chapters 2 to 8*). A third part, deals with Israel—that Israel of whom Hosea prophesied divorce and final restoration to Divine sonship; that Israel to whom Elijah ministered, (Note: Elijah never ministered to Judah.) and in whom seven thousand men had not bowed the knee to Baal; that Israel of whom Isaiah says “Though the number of the children of Israel be as the sand of the sea a remnant shall be saved,” etc. (*chapters 9 to 11*).

The information contained in inscriptions is the next port-of-call. Up to a short time ago this source was a locked vault, with the information buried within the indecipherable, and foreign, cuneiform script. Outside the Bible, history halted at about 500 B.C. The deciphering of the Behistun Rock inscription, furnished the key that enabled early history to become an open book. Great progress has been made by excavation and translation, yet the work is still in its infancy. It is a marvel of the Age how the brief statements of the Bible are met by the equally brief inscriptions. There is no piling of statement on statement. As Professor R. D. Wilson well says, “most events of antiquity of which we have any knowledge are mentioned *in but one contemporary source of information*.” (“Studies in the Book of Daniel,” by Robert Dick Wilson, ph.D., D.D., W. H. Green Professor of Semitic Languages and O.T. Criticism, Princeton Theol. Seminary - p. 3). There are now thousands of tablets in existence, awaiting translation.

The translated inscriptions furnish very scanty records of events in the times through which Israel was passing between the close of the Bible narrative of Israel history and the introduction of Greek and Latin historians. Wide experience, however, has shown the inscriptions to be trustworthy. In such brief statements danger of error was eliminated, and in all cases the translators are dealing with original documents.

Quoting Professor R. D. Wilson again, he possibly being the best equipped man to form an estimate.

“For the history of Assyria and Babylonia, and for that of Syria, Phoenicia, and Egypt before 500 B.C. we have no historian, strictly so called, either native or foreign, who was contemporaneous with the events which transpired. For the history of the Hittites and for that of Elam, Lydia, Media, and Persia we have no native historians, of any age, whether contemporaneous or not.” (Prof. R. D. Wilson, “Studies in Daniel,” p. 3).

Such being the case it is clear that the information sought must come from the inscriptions which have been unearthed and translated.

Inscriptions are not continuous histories; neither are they of a general nature. They usually represent the events and activities of victorious kings, mainly dealing with the subjugation of peoples. There are years, and at times, decades, in which no mention is made, either in Scripture or in the inscriptions, of Israel matters. The fact is, Bible history concerning Israel ceased when the people were removed from the Land of Palestine, and our information must be taken from prophetic statements, from the inscriptions, from ancient history, and from New Testament references and allusions to Israel.

Follow now the inscriptions as to the use of the name “Beth Omri,” “Bit Omri,” “Bit Cumria,” “Bit Humria,” and so on, in the various forms through which the name passes in inscriptions and translations.

An illuminating passage again quoted from Professor R. D. Wilson, (“Studies in Daniel,” pp. 11, 12).

- “The first mention of Israelites on the Assyrian monuments is that by Shalmaneser III in the narrative of his campaign made in 854 B.C. - (Pinches, “The Old Testament in the light of Historical Records of Babylonia and Assyria”, pp. 329-382.)
- Twelve years later, he received the tribute of the son of Omri. Jehu Then there is silence for about forty years, till Adad-Nirari mentions the ‘land of Omri’ - (Stone inscription of Calah).
- The next notice is more than sixty years later in the records of Tiglath-Pileser, who mentions Jauhazi of the land. of Judah as among his tributaries, - (Nimrud, 61), and says that he ruled over all lands from the rising sun to the land of Egypt. - (Id., 3, 4) He received also the tribute of Menahem, of the City of Samaria, - (Annals, 50) and speaks, on a fragment, of the Land of Beth-Omri, all of whose inhabitants, together with their possessions, he carried away to Assyria, having killed Pekah their king and set up Hoshea in his place. - (K.B. (Keilinschriftliche Bibliothek, Schnader, Berlin, 1889) ii, 31, 32.)
- Shalmaneser, the king who besieged Samaria, reigned for five years (727-722 B.C.), but has left us but one inscription. (This is on a lion’s weight, and gives nothing but the words, “Palace of Shalmaneser, King of Assyria; two minas of the king.” - KB ii, 32). Sargon (Nimrud inscriptions) tells of his subjugating Judah (Annals); and that he besieged and took Samaria (Display inscriptions, 24), adding that he carried 27,280 persons away into captivity with 50 chariots, leaving the remainder in possession of their goods, but appointing over them his own officials and imposing on them the tribute which they had formerly paid. He adds, that he plundered the whole land of Bit-Omri. (Hall XIV), that he conquered Samaria and the whole land of Bit-Omri (Pavement inscription IV), and finally, that he carried away captive and settled in the city of Samaria the people of Tamud, Ibadidi, Marsimani, Haiapa, and the distant Arbai, who inhabited the wilderness, who knew neither scholar nor scribe, and who never before brought tribute to any king.” (Annals 94-97).

Turning to another author, namely Daniel David Luckenbill, PhD: (*Ancient Records of Babylonia and Assyria* 1926, Vol. I, Paragraph 816, quotation from inscription of Tiglath-Pileser III).

- "... on the border of Bit Humria (House of Omri, Israel) ... the wide land of Naphtali in its entirety I brought within the border of Assyria. My Official I set over them as governor".

Again, Daniel David Luckenbill, PhD: (*Ancient Records of B & A.*, Vol I, Page 293, Par. 816).

- "The land of Bit-Humria, all of its people together with their goods I carried off to Assyria; Pakaha (Pekah) their king they deposed and I placed Ausi (Hoshea), over them as king. Ten talents of gold, ten talents of silver, as their tribute I received from them, and to Assyria I carried them" (*II Kings 15: 30, also I Chronicles 5:26*).

Enough has been, and will be, quoted to show that the name of Omri, Kumri, Humri, Kimri, Cimri, Gimmiri; and therefore Kimmerians, Cimmerians were well-established names for the people who came from the land of Beth Omri, or Bit Khomri/Bit Ghomri. We have the name beginning with the letters—O, H, K, C, and G.—in Hebrew, Omri; in Assyrian, Humri or Kumri; in Greek, Cimmerian, Gimir, etc. And let it be noted that the authors quoted are scholars of their time, and accepted authorities in their chosen fields of Assyriology and history. They have no special axe to grind and are consequently doing no special pleading in the matter.

Turning now to the Rosetta Stone and Behistun Rock, these are two inscriptions which have been of vital importance to our knowledge of the ancient world. (*Illustrated Bible Dictionary, Vol 1, p.364; Vol 3, p.1304; Today, Tomorrow and the Great Beyond, p.100*). The Rosetta Stone, or stele, found in 1799, is inscribed with three versions of a decree dating from 196 BC. The top and middle texts are in ancient hieroglyphic script and demotic script, respectively, while the bottom is in ancient Greek. The Rosetta Stone proved to be the key to deciphering the ancient Egyptian hieroglyphs and furnished the key to unlocking the treasures of knowledge buried ages ago in this long-forgotten language. The Behistun is a rock-cut monument in Iran, of Darius I. It furnished the key to unlocking the ancient Persian, Susian or Elamite and Babylonian cuneiform script. With these keys the library doors of ancient Egypt and Assyria have been flung wide open to the modern student, and the written records of the past have been laid bare.

These same inscriptions furnish a key to the names Israel bore early in their Captivity. The record of the conquest of Israel is written there in three languages, and in parallel columns. In the record, the conquest of Israel is indicated by different names, which are synonymous, but written in three languages.

The inscription names are as follows:

Persian form, "Scythia" (or Saka).

Susian form, "Scythia."

Babylonian form, "Land of the Cimmerians" or "Gimir."

Here, then, we have the direct information that Scythia is the land of the Cimmerians This is found in that inscription which has been the key to all modern Assyrian knowledge.

An important book for the knowledge it unlocks and published by the British Museum is entitled: *The Sculptures and Inscriptions of Darius at Behistun, Persia. A New Collation* (1907). Its glossary of translated proper names provides the following details:

Page 71:

Saka, see Scythia; Scythian (*Persian*).

Page 72:

Scythia: province of the Persian Empire;

In *Susian*, see Scythian (Plural).

Scythian, in *Persian*, Saka; plural Sakiya.

In *Persian*, Saka.

In *Babylonian*, see Cimmerians.

In *Susian*, Sakka; Plural, Sakka-pe.

Page 55:

In *Babylonian*, Cimmerians, land of the Gi-mi-ri,

CHAPTER V

MOUNTAIN RANGES OF THE CAUCASUS

Let us now take the names of Beth Saka, Beth Omri, Scythian, and Danaoi, together with all their variations, and see how they are used to indicate the movements of the Israel people in the ancient histories. With this glossary of names now in our possession, Herodotus, can be intelligently read, for what had been previously hidden is now revealed by the Behistun Rock inscription key.

A People, called by Esdras "*the Ten Tribes of Israel whom Shalmaneser carried, away captive,*" moved up the Euphrates, passing through the "narrow passages" (or passes) on their way to a new country hitherto unoccupied by mankind. Travelling the Georgian Road route through the Caucasian mountains takes one through the Darial Pass or Gorge still known today in local legend and song as 'The Pass' or 'Gate' of Israel. Herodotus called these people, the Scythians, passing beyond the Araxes (Aras River—i.e., and following the Terek River through the Dariali Gorge they emerged, and descended to the river flats). Passing on, they jostled the resident Cimmerians settled in the north of the Araxes river; north also of the Caucasian mountains in what is known today as the Ukraine.

The Cimmerians debated whether to retire before the Scythians but were undecided upon the matter. The leaders (Lords) wished to remain, the people, (Commons) wished to retire. They came to mutual blows over the matter and were self-scattered. The Scythians who came out of the Araxes Pass moving into the land, were a different branch of the same Israel people. The Cimmerians were settled north of the Caucasus. The Scythians moved from the south of the Caucasus pushing the Cimmerians before them. It is not right to say that they attacked the Cimmerians dwelling in the land. There was no need, for the Cimmerians fought amongst themselves over the question of whether to await the coming of the Scythians or move off before them. They destroyed their own power to resist and drifted westward making room for the inflow of Scythian clans. It was an earlier version of what happened later in Britain, where Saxon fought Briton; Dane fought Saxon; and Norman fought all three, notwithstanding they were all of the same stock and kindred.

The point being made is that the Sakai, Scythians, Cimmerians, Kimmerians, were all of the same people, under various leaders, dwelling in various districts, and called by various names. The names are important, for they enable the scholar of to-day to determine who the people, indicated in ancient history by the many names, were. Hitherto they have been looked upon as distinct peoples. Now they are known to be groups of the one people, their movements can be followed, their history recast as the ancient histories reveal in the age which followed that of the monuments.

Students engaged in this work have made great strides, and important contributions in unravelling this ancient history, and a passage of Herodotus is quoted here showing what a vital key this relationship of names is to the understanding of ancient history.

"This is the story which the Greek inhabitants of Pontus relate; but there is another to which I am more inclined to give my assent:

The Scythian Nomads of Asia, having been harassed by the Massagetae in war, passed the Araxes, and settled in Cimmeria ; for it is to be observed, that the country now possessed by the Scythians, belonged formerly to the Cimmerians. This people, when attacked by the Scythians, deliberated what it was most advisable to do against the inroad of so vast a multitude. Their sentiments were divided; both were violent, but that of the kings appears preferable. The people were of opinion that it would be better not to hazard an engagement, but to retreat in security; the kings were at all events for resisting the enemy. Neither party would recede from their opinions, the people and the princes mutually refusing to yield; the people wished to retire before the invaders, the princes determined rather to die where they were, reflecting upon what they had enjoyed before, and alarmed by the fears of future calamities. From verbal disputes they soon came to actual engagement, and they happened to be nearly equal in number. All those who perished by the hands of their countrymen were buried by the Cimmerians near the river Tyre,

where their monuments may still be seen. The survivors fled from their country, which in its abandoned state was seized and occupied by the Scythians.” (Herodotus Book IV Melpomene, XI.)

Some good scholars and judges of such matters believe that Herodotus here throws a further light on the migration of the people, spoken of by Esdras, who records their migration by way of the narrow passage of the Euphrates. We shall return to this later.

Turning to the Behistun Rock, it is to discover that the Scythians are Cimmerians, and the Cimmerians are the same people as the Scythians. We have in our current times the same order of things. All the Celtic-Saxon people are one, having their place of modern origin in the British Isles. Those who dwell in the British Isles are English, Welsh, Scottish, Irish, etc. All who dwell in America between the borders of Canada and Mexico are Americans. All who dwell north of the forty-ninth parallel of latitude in the American Continent (Alaska excepted) are Canadians. And so on. These are differing names for the same people, each name standing for a distinct ethnological unit, among the “ἔθνος”—“ethnos of Israel”. In Herodotus we are reading of a tribal war between branches of Israelite peoples, who, depending on who was recording the event, are at once, “Bit Humri,” “Cimmerians,” “Sakai,” “Scythians,” and so on.

Having concluded that the people of Israel in captivity bore the above names, and adding the name Danaoi, the Greek colony of Israel, larger and more numerous than the Motherland, as America is larger than Britain. Take then the ancient histories in hand and follow the footsteps of the various groups and streams of God's people through the long course of History. Read in book IV of Herodotus, for instance, the detailed account of the rivers on which the Scythians settled and dwelt, and which they renamed with variations of the root name, Dan. One can follow with interest the movement of the people as they spread over Northern Europe and flowed like the rivers they followed to the shores of the Baltic and North Sea. In fact, the complete history of Europe is unlocked by the key of the Behistun Rock inscription.

THE DANAOS

Attention is now given to the name Danaoi, which became the name for the Israelite colony in Greece. This colony was established long before the captivity of Israel, dating back to the period Joshua's leadership after Israel crossed the Jordan to enter their “Promised Land”.

The tribe of Dan declined to accept that part of the land of Canaan which the Prince of Dan drew, when Joshua divided the inheritance amongst the tribes, and they marched north up the Jordan valley to the Zidonian city of Laish or Leshem. They besieged, captured and conquered the city at the point of the sword, and having seized it they settled, and renamed the city “Leshem-Dan”, setting their mark on it and established a tribal habit for succeeding centuries as they wandered across Europe. (*Joshua 19:47; Judges 18:26-29*).

In marching out of Canaan, beyond the boundaries of Israel, they also marched out of Bible history. In fact, one of the last references relating directly to Dan takes us to the time of the Judges where Deborah trying to raise an army, complained that Dan remained in their ships. (*Judges 5:17*).

We find them coming into Greece very early and settling among the Pelasgians, taking the ruling part, and giving their name to the people. There is an even earlier tradition of a colony of Danite's who left Egypt during the oppression. They migrated with their Egyptian learnt culture and knowledge to Greece, saying they had been slaves in Egypt, were the seed Divine, and fled from their brother Egyptus (Mizraim). (Aeschylus – *Suppliants*). The Danaoi took possession of the Ionian Isles and established the settlement of Ionia. It is also recorded that a branch of these people went to Ireland as the “Tuatha de Danaan,” The words Danaans and Danaoi are synonymous, they are the precise words used in the translation of the “*Iliad*” by Andrew Lang, Walter Leaf, and Ernest Myers (1893). The Greek Lacedaemonian (Spartan) seal and Dan's tribal sign or symbol are the same; an eagle with a dragon in its claws. Later by following the river systems to the Baltic Sea, the Danaoi settled in Denmark, Sweden, and Norway. Their descendants eventually arrived in Britain and Normandy as Danes, Vikings and Norsemen, or Northmen.

The Greeks withstood the Persian hordes, defeating millions of Persia's invading army. We see them fighting the land battle at "Thermopylae," and the sea battle of "Salamis" [480 B.C.], each of which is renowned in Greek history as "Waterloo" and "Trafalgar" stood out in more recent English history.

Under Alexander's leadership, the Greeks invading Persia, and completed the overthrow of the Persian Empire setting up in its place the Grecian Empire of the world. We look at the laws of Greece; the philosophy of Greece; the art of Greece; and gradually it dawns on us that all this classical history is the creation of that amazing branch of the Israel we know as the Danaoi people.

We see the "man from Macedonia" (Greece) calling to the Apostle Paul to "come over and help us," revealing that St. Paul did not bring the Christian Gospel to Europe. He came to help those who were already striving to establish it there.

Asking the question "how Greece was first missionized?" probably finds its answer in the delegation of Greeks who came to Jerusalem and sought a personal interview with Jesus. Note the very special passion of triumph which inspired Jesus on that occasion of His final feast. This was His first official contact with Israel in Europe. And well He knew what great things that meant for the Kingdom of God, and for the world at large. Reproduced here, is the passage from John's Gospel:

"Now there were certain Greeks among those that came up to worship at the feast.

Then they came to Philip, which was from Bethsaida of Galilee, and asked him, saying, 'Sir, we would see Jesus.'

Philip came and told Andrew: and in turn Andrew and Philip told Jesus.

But Jesus answered them, saying, 'The hour is come, that the Son of man should be glorified.

'Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world shall keep it for eternal life. If anyone serves me, let him follow Me, and where I am, there My servant will be also. if anyone serves me, him My Father will honour.

'Now My soul is troubled, and what shall I say? Father, save me from this hour? But for this purpose, I came to this hour.

'Father, glorify Your name.' Then a voice came from Heaven, saying, 'I have both glorified it, and will glorify it again.'

Therefore, the people who stood by and heard it said that it had thundered. Others said, 'An angel has spoken to Him.'

Jesus answered and said, 'This voice did not come because of Me, but for your sake.

'Now is the judgment of this world: now the ruler of this world will be cast out.

'And I, if I am lifted up from the earth, will draw all people to Myself.'" (*John 12:20-32*).

The history of the Danaoi from the time before Greece was formed as an Israel colony while Dan was yet with Moses and Joshua in the Sinai desert and Palestine, down to the Christian era, and even to this day is one of the most brilliant parts of world history.



CHAPTER VI

SCYTHIANS

The Behistun Rock inscription key connects the dots revealing that these were the Cimmerians. This dot leads directly to the Bit Omri, which in turn connects the ten-tribed House of Israel. The Bible narrative tells us that Israel was carried captive to Media on the southern end of the Caucasus Mountains. This is a well-known fact. One of their very last appearances in Scripture is when we read that the elders of Israel in their captivity came and sat at the feet of Ezekiel. (*Ezekiel 8:1; 14:1-11; 20:1-44*).

Isaiah prophetically issues orders to Israel to march out from Babylon. The orders are as follows:

“Go forth from Babylon! Flee from the Chaldeans! With a voice of singing declare, proclaim this, utter it to the end of the earth; Say, ‘The LORD has redeemed His servant Jacob! And they did not thirst when he led them through the deserts: He caused the waters to flow from the rock for them: He also split the rock also, and the waters gushed out. There is no peace, says the LORD, unto the wicked.’” (*Isaiah 48:20-22*).

Esdras tells us that they marched from that land. (which from the time of Cyrus they were free to do) and that they went into a land where never man dwelt, in order to keep their own laws, they had not kept in their own land. The passage is as follows.

“These are the ten tribes, that were taken away from their own land into exile in the days of King Hoshea, whom Shalmaneser, king of the Assyrians, made captive, he took across the river, and they were taken into another land.

But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where no human beings had ever lived, so that there at least they might there keep their statutes, that they had not kept in their own land.

And they went in by the narrow passages of the Euphrates river. For at that time the Most-High performed signs for them and stopped the channels of the river until they had crossed over.

Through that region there was a long way to go, a journey of a year and a half; and that country is called Arsareth. (Known in the 21st century as the “Siret River” in Romania whose headwaters begin in the Carpathian Mountains and flows about 650kms into the lower reaches of the Danube).

Then they dwelt there until the latter times; and now when they are about to come again, the Most-High will stop the channels of the river again, so that they may be able to cross over. Therefore, you saw the multitude gathered together in peace.” (*Apocrypha, II Esdras 13:40-47 NRSV*).

This passage is well worth a moment's study. It has been called “Apocalyptic.” True it forms part of an Apocalyptic vision; but this passage is not so. The passage contains a statement of historic fact in the midst of a prophetic vision; both history and prophecy referring to the same people. The passage is the natural sequel to what has gone before, and the logical foreground to what is made clear afterward in the course of history. They went by the narrow passages of the Euphrates. That is to say, they followed the passes of the headwaters of the Euphrates upwards through the mountains. They went up the Euphrates. They crossed the height of land. They passed down the valley of the Araxes. The Lord “wrought signs” for them and stayed the springs of the river till they had passed over.

Critics who dismiss this description as some wild notion are revealing their ignorance of nature's behaviour in the mountains. Those who are knowledgeable, will readily understand the geology behind these statements, and know that one of two things happened. Either there was *frost in summer*—such as is common in the Canadian Rockies—which has stayed the springs of the river till late in the summer season; that is to say, until May was out, and June came in; or conversely, there was *no snowfall in the mountains in the preceding winter*, which would mean little or no run off the following summer, and so the springs would be stayed.

There is no interference with the laws of Nature required here. God has been known to help His people Israel in the past through the assistance of meteorological forces; as happened with their exodus from Egypt through the Red Sea. This has been the case again and again in the history of

Israel, even as recently as World War II. The phenomena mentioned are in keeping with the laws of Nature and can be seen as yet another sign that God did not abandon His People.

In going to a land where up to that time no one had dwelt, they went north of the Caucasus mountains into Europe. We know sufficient of the history of *all the territory south of the Caucasus* to be able to say that they could find no such unsettled land there. But plains, forests and river valleys of Europe still remained which had not even been explored in the days of Herodotus, three and a half centuries later. To that country they trekked their way.

The mass migration of these people travelling through the obstacle filled mountain passes of the Caucasus would have made for a very slow journey. They went with the wagons in which they lived, as Herodotus tells us and it must have taken days for the column of wagons and people to pass any given spot. Like the much later pioneer American and the South African “voor-trekkers,” they lived in their covered wagons, called in America “prairie schooners.” Children were born to these families and grew to husky boys and girls *en route* to nowhere-in-particular, before they found a suitable location to settle down. According to Esdras, the journey took them a year and a half. The direction to these unpopulated, “wilderness” lands was by way of the Crimea up the valleys of the eight rivers named by Herodotus which flow into the Black and Caspian seas.

Now let us recall what Herodotus tells us of the Scythians passing the Araxes and moving into the land of the Cimmerians. It is easy to see that Esdras and Herodotus are both telling the story of the same people during this disruptive time, of their removal from the land, and beyond the scope of their oppressors.

In the next chapter we shall take a look at the character of the Scythians through the research of Charles Rollin. (“Ancient History” book VI, Chapter I, Section III. C. Rollin [1661-1741] was a distinguished French Historian and Rector of the University of Paris, 1694).

Same People – Different Identity!				
<i>Which language are we speaking? It all depends on who is writing the history or recording the event</i>				
Bible:	Persian ‘Behistun Rock’ Inscription by Darius	Assyrian & Babylonian:	Greek: (Herodotus, Strabo, Ptolemy, Pausanias, Appian)	Roman: (Pliny, Pomponius Mela, Dion Cassius, Justin)
Israel / Isaac	Sacae / Sakai / Sagai	Khumri / Khimri / Ghimri	Guta / Getae / Daci	Scythians
Historical Referenced Derivatives: (Jordanes, Wilhelm von Humboldt, Henry C. Rawlinson, Sharon Turner)				
Omri / Ghomri	Sakasama, Sac-sun Sakaisuna, Saxon	Kimri, Cimmerii, Cymru, Keltai, Celts, Galatai	Massagetae Gauls, Gaels	Scoti, Goths, Vandals
<i>There are many more variations but enough here to get an idea of the fluid nature of languages, record keeping as well as tribal division.</i>				

God’s message to the “Northern Kingdom” of Israel, through the prophet Isaiah, at the very time they were being driven into exile in Media by the Assyrian army.

"But you, Israel, *are* My servant, Jacob whom I have chosen, The descendants of Abraham My friend.

You whom I have taken from the ends of the earth, And called from its farthest regions, And said to you, 'You *are* My servant, I have chosen you and have not cast you away:

Fear not, for I *am* with you; Be not dismayed, for I *am* your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.'

Isaiah 41:8-10

CHAPTER VII

DARIAL PASS

**The Gateway of the Hebrew tribes
Through the Caucasus Mountain range from Asia into Europe.**



Daryal (däryäl', Rus. doryäl'), Dariel or Darial (därēäl'), pass, known today as part of the Georgian Military Road, highway 3,950 ft (1,204 m) high, N Georgia, 135 miles (220 kilometres) long, and crosses the central Greater Caucasus Mountains below Mt. Kazbek. Situated above the Terek River, it is noted for its wild grandeur., Starting from its northern terminus at Vladikavkaz (formerly Ordzhonikidze and Dzaudzhikau), the road winds upward through the Darial gorge. Skirting Mount Kazbek, it crosses the Caucasus at an altitude of 7,815 feet (2,382 metres), descends through the Krestovy Pass, and cuts through forests and villages to its southern terminus at Tbilisi (təbīl'ēsē, atbilyē`sē) or Tiflis.

The pass, carrying age long significance as an invasion route, follows an ancient route used by traders as well as invaders. The military road started by the Russians in 1799 and completed in 1863, was protected by military outposts in the 19th century, during fighting between Russian troops and Caucasian mountaineers. In ancient times Darial or Daryal was called the Gates of Alan or the Caucasian or Iberian (*Hebrew*) Gates, and locally as The Pass of Israel. The gorge appears in Lermontov's poem *The Demon* and is the subject of an 1884 painting by Russian painter Rufin Sudkovsky. (See frontispiece).

CHAPTER VIII

THE CHARACTER OF THE SCYTHIANS

Having undergone a 200-year pregnancy period of exile in Media, historically regarded as the cradle of western civilisation, the Israelites entered the birthing canal of the Caucasus mountain passes sometime after the edict of Cyrus 539B.C., and roughly the same time the first contingent of Jews under Zerubbabel trekked back from Babylon to Jerusalem to begin rebuilding the temple. The wanderers experienced a difficult birth, negotiating the obstacles and extreme travelling conditions, for which Georgia is renowned, to be delivered into Europe's Ukraine and known henceforth as "Caucasian", the same people, but new names, and a new identity as the Scythians, the umbrella title for this loose collection of tribes. Names became even more fluid as branches, clans and families began breaking away to follow their own destiny.

To understand a little more about the Scythians of whom so little is generally known, the following account is chiefly taken from Justin. Marcus Junianus Justinus was a Latin historian who flourished in the Roman Empire sometime between the 2nd. & 4th. century A.D. He records (Book ii, c.2.), that the Scythians lived in great innocence and simplicity. They were ignorant indeed of all arts and sciences, but then they were equally unacquainted with vice. They did not make any division of their lands amongst themselves. It would have been in vain for them to have done so, since they did not apply themselves to cultivate them. Horace, in one of his odes, (Bk. iii, Ode. 24) tells us that some of them did cultivate a certain portion of land allotted to them for one year only, at the expiration of which they were relieved by others, who succeeded them on the same conditions. They had no houses, nor settled habitation; but wandered continually with their cattle and their flocks from country to country. Their wives and children they carried along with them in wagons, covered with the skins of beasts, which were all the houses they had to dwell in. Justice was observed and maintained amongst them through the natural temper and disposition of the people, and not by any compulsion of laws, with which they were wholly unacquainted. No crime was more severely punished among them than theft; and that with good reason. For their herds and flocks, in which all their riches consisted, being never shut up, how could they possibly subsist if theft had not been most rigorously punished? They coveted neither silver nor gold, like the rest of mankind; and made milk and honey their principal diet. They were strangers to the use of linen or woollen manufactures; and to defend themselves from the violent and continual cold of their climate, they made use of nothing but the skins of beasts.

"I said before, that these manners of the Scythians might appear to some people very wild and savage, and, indeed, what can be said for a nation that has lands, and yet does not cultivate them; that has herds of cattle, of which they content themselves with eating the milk, and neglect the flesh? The wool of their sheep might supply them with warm and comfortable clothes, and yet they use no other raiment than the skins of animals. But, that which is the greatest demonstration of their ignorance and savageness, according to the general opinion of mankind, is their utter neglect of gold and silver, which have always been held in such great request in all civilized nations.

"But, oh! how happy was this ignorance; how vastly preferable this savage state to our pretended politeness! This contempt of all the conveniences of life, says Justin, was attended with such an honesty and uprightness of manners as hindered them from ever coveting their neighbour's goods. For the desire of riches can only take place where riches can be made use of. And would to God, says the same author, we could see the same moderation prevail among the rest of mankind, and the like indifference to the goods of other people! The world would not then have seen wars perpetually succeeding one another in all ages, and in all countries; nor would the number of those that are cut off by the sword exceed that of those who fall by the irreversible decree and law of nature.

"Justin finishes his character of the Scythians with a very judicious reflection. It is a surprising thing, says he, that a happy natural disposition, without the assistance of education, should have inspired the Scythians with such a wisdom and moderation, as the Grecians could not attain to, neither by the institutions of their legislators, nor the rules and precepts of all their philosophers; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences. So much more happy effects were produced by the ignorance of vice in the one, than by the knowledge of virtue in the other!

“The Scythian fathers thought, with good reason, that they left their children a valuable inheritance, when they left them in peace and union with one another. One of their kings, whose name was Scylurus, finding himself draw near his end, sent for all his children, and giving to each of them, one after another, a bundle of arrows tied fast together, desired them to break them. Each used his endeavours but was not able to do it. Then untying the bundle, and giving them the arrows one by one, they were very easily broken. Let this image, says the father, be a lesson to you of the mighty advantage that results from union and concord. In order to strengthen and enlarge these domestic advantages, the Scythians used to admit their friends into the same terms of union with them as their relations. Friendship was considered by them as a sacred and inviolable alliance, which differed but little from that which nature has put between brethren, and which they could not infringe without being guilty of a heinous crime.

“Ancient authors seem to have vied with each other who should most extol the innocence of manners that reigned among the Scythians, by magnificent encomiums. That of Horace I shall transcribe at large. That poet does not confine it entirely to the Scythians but joins the Getae with them, who were their near neighbours. It is in that beautiful ode, where he inveighs against the luxury and irregularities of the age in which he lived. After having told us, that peace and tranquillity of mind is not to be procured either by immense riches or sumptuous buildings, he adds, ‘A hundred times happier are the Scythians, who roam about in their itinerant houses, their wagons; and happier even are the frozen (hardy) Getae. With them the earth, without being divided by landmarks, produces her fruits, which are gathered in common. There each man's tillage is but of one year's continuance; and when that term of his labour is expired, he is relieved by a successor who takes his place and manures the ground on the same conditions. There the innocent step-mothers form no cruel designs against the lives of their husband's children by a former wife. The wives do not pretend to domineer over their husbands on account of their fortunes, nor are to be corrupted by the insinuating language of spruce adulterers. The greatest portion of the maiden is her father's and mother's virtue, her inviolable attachment to her husband, and her perfect disregard of all other men. They dare not be unfaithful, because they are convinced that infidelity is a crime, and its reward is death.’

“When we consider the manners and character of the Scythians without prejudice, can we possibly forbear to look upon them with esteem and admiration? Does not their manner of living, as to the exterior part of it at least, bear a great resemblance to that of the patriarchs, who had no fixed habitation; who did not till the ground; who had no other occupation than that of feeding their flocks and herds, and who dwelt in tents? Can we believe this people were much to be pitied, for not understanding, or rather for despising, the use of gold and silver? Is it not to be wished that those metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the causes and instruments of almost every crime? What advantage could gold or silver be to the Scythians, who valued nothing but what the necessities of men actually required, and who took care to set narrow bounds to those necessities? It is no wonder that, living as they did, without houses, they should make no account of those arts that were so highly valued in other places, as architecture, sculpture, and painting; or that they should despise fine clothes and costly furniture, since they found the skins of beasts sufficient to defend them against the inclemency of the seasons. Let us acknowledge, to the shame of ancient philosophy; the Scythians, who did not particularly apply themselves to the study of wisdom, carried it however to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nation. They did not give the name of goods or riches to anything, but what, humanly speaking, truly deserved that title; as health, strength, courage, the love of labour and liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation, and, in a word, all such qualities as render a man more virtuous and more valuable. If to these happy dispositions we add the knowledge and love of the true God and of our Redeemer, without which the most exalted virtues are of no value, they would have been a perfect people.

“When we compare the manners of the Scythians with those of the present age, we are tempted to believe that the pencils which drew so beautiful a picture were not free from partiality and flattery; and that both Justin and Horace have decked them with virtues that did not belong to them. But all antiquity agrees in giving the same testimony of them; and Homer, in particular, whose opinion ought to be of great weight, calls them ‘the most just and upright of men.’

CHAPTER IX
THE HEBREW ORIGIN OF THE
ENGLISH LANGUAGE

Many Saxon words have been found rooted in Hebrew, and when we consider that Anglo-Saxon was an unwritten language previous to their occupation of Britain, the process of reducing it to writing would have altered it considerably. Yet the Welsh and kindred ancient tongues in Scotland and Ireland have been clearly identified as dialects of Hebrew.

by Frazer Hughes

The English and kindred people in Britannic lands are not of Teutonic stock; nor is their language rooted there. Considering the language itself, to begin with, and bearing in mind that YEHOVAH God purposed that Israel would lose track of their origin, it is not unreasonable to suggest that that would not have been possible had they retained their original language. Hence, we must concede that Hebrew has been replaced by another tongue among the larger of YEHOVAH God's two families (*Jeremiah 33:24*). Even so, the results of research have shown that the difference between Hebrew and Saxon are not as great as has been generally supposed.

Many Saxon words have been found rooted in Hebrew, and when we consider that Anglo-Saxon was an unwritten language previous to their occupation of Britain, the process of reducing it to writing would have altered it considerably. Yet the Welsh and kindred ancient tongues in Scotland and Ireland have been clearly identified as dialects of Hebrew. Indeed, not so very long ago it was well enough known that the English language, in its grammatical construction, bore a close resemblance to Hebrew, and it appears to be the only language into which it can be almost literally translated.

In a work entitled *Forty-Eight Languages Analysed and Compared*, the Rev. Jacob Tomlin, M.A., revealed that the early literature of Britain was "**largely in the Hebrew, with several modifications,**" and that "one fourth of the words of the Saxon tongue bears a close affinity to the Hebrew." Added to that we have Taliesin, the British Bard of the sixth/seventh century A.D. noted in the *Historia Britonum* of Nennius. He is reported to have said: "**My lore is written in the Hebrew tongue.**" The work attributed to him is found in the manuscript *Book of Taliesin*.

Then we have David Farmer drawing our attention to the record of the *Archaeological Journal* in the British Museum which claims the language of Britannia's Seven Nations to be Hebrew. Further to which we cite J. G. Taylor in *Objections to Anglo-Israelism*, quoting from Canon Lyson's *Our British Ancestors*, thus:

The state of the Cotswold Hills and Wiltshire and Berkshire Downs, in the times of the Britons, may be compared to things in the time of the prophet Hosea. I confess that but for the tradition that assigns our descent from Japheth, I should have been rather inclined to attribute to the British Kelts a Semitic origin, both on account of the relics of worship we find in Britain **and on account of the language.**

From that same work, Canon Lysons quotes from Roberts' *British History Traced from Egypt and Palestine*, saying that the compiler's "**object is to show that the whole foundation of the English language, as we now use it, is Hebrew or Chaldee.**" This claim is supported by the fact of Lysons' compilation of a list of five thousand Hebrew words from our English lexicon; which is reported by Jarrold in his, *Our Great Heritage*.

On page 17 of the above work by Roberts he states that in the *History of Britain*, by Aymett Sammes (1676), the author writes of the early settlers of Britain, observing that from their language, which was Hebrew, he would pronounce them Hebrew were it not that Hebrews kept to their own soil. On top of which we have William Tyndale, the first translator of the Hebrew Bible and Greek Testament into English, claiming: “**The Greek agree-eth more with the Englishe than the Latyne; and the properties of the Hebrew tongue agree-eth a thousand times more with the Englishe than with the Latyne.**”

J. G. Taylor, in his work already cited, quotes Alex Geddes, L.L.D., as saying: “Luckily for an English translator of the Bible, he will not be often under any great necessity of departing much from the arrangement of the Hebrew, especially in the poetical parts of Scripture, where the two idioms are so congenial as to appear almost like twin brothers.”

The idiomatic structure of the two languages, Hebrew and English, is verifiable under the microscope of any reader, simply by arranging any Hebrew text and placing under it its equivalent rendering in English. In no other language than those cognate with our own will it read sense right off. The German and the Latin verb is often a long way separated from the noun. As to the idiomatic structure of language the British and Anglo-Saxon is nearest to the Hebrew. Here are but a few of the Hebrew words in the English language: Amen, cabala, cherub, cider (through French, Latin and Greek), cinnamon, ephod, Gehenna (through Greek), Hallelujah, hosanna, Jew, jubilee, leviathan, manna, Messiah, Pharisee, Rabbi, Sabaoth, Sabbath, sack, Satan, seraph, Shibboleth, Talmud.

The Saxons who came via Germany were not themselves of Teutonic origin, and Dr. Lathan in his *Ethnology of Europe* maintains that they came wholly away from Germany. He says: “**We once came there but came out again in our wanderings to these British Islands.**”

In volume ten of the *Encyclopaedia Britannica*, ninth and tenth editions, Professor Sievers of Jena University has written thus on the German language:

It was as late as the middle of the fifth century that the Jutes, Angles and Saxons began their voyages of conquest to England, where they founded a new people and a new language, **leaving their native soil open** to Danish invasions. Much earlier the midland tribes (of Germany) had already been slowly pushing on to the West and South and expelling or subduing and **assimilating the Celtic owners** of the territories they invaded. What, was gained however, in these parts was counterbalanced by great losses in the North and East. The territories about the lower and middle Elbe, Oder and Vistula, abandoned by the Lombards, the Burgundians, the Goths...were soon filled up by the immigration of **numerous tribes of the great Slavonic family**...In the sixth century the Frisians still held the extreme north of Holland and Germany. Their midland and eastern neighbours were then called by the new name of Saxons, **borrowed from the Saxons who had left the Continent for England.**

This is very illuminating. The territories referred to here include the bulk of Prussia; hence the extract shows that the Angles, Saxons and Jutes emigrated to this country as a body, thus confirming the opinion of Lathan and the testimony of the *Saxon Chronicle*. Also, that the inhabitants of the continental Saxony are not Saxons, nor yet “Germans.”

We may gather, therefore, that so far from Germany being the fountainhead of our race, it was simply the place where our forefathers rested on route to these Britannic Isles, and today is practically destitute of the Anglo-Saxon element save, perhaps, for a random minority influx from the Isles, deluded by false notions of European grandeur. The *Anglo-Saxon Chronicles* plainly state that when the Angles and Saxons came into Britain “**None of their kindred remained in old Angle-land beyond the sea.**”

These Chronicles are a series of six manuscripts, beginning with the early Christian era and ending about 1154. They are of great importance to early English history, linking, as they do, all the kingdoms which had sprung from the same stock, and who had been accustomed to similar institutions. They were put together, as we now have them, in the reign and by the order of King Alfred. In *European and Other Race Origins*, author Bruce Hannay states: “**The Teutons are to be distinguished from the Germans proper. The vogue under which Anglo-Saxons, Germans, Goths, etc., are all included, by learned and unlearned alike, under this name Teuton, is to be strongly deprecated, as founded on a hopelessly inaccurate view of actual facts.**”

The following pages list a glossary of names by which the various clans and tribes of Israel can be identified throughout secular and more recent history.



Through Isaiah, God continues to affirm exiled Israel...

“But now, thus says the LORD, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called *you* by your name; You *are* Mine.

When you pass through the waters, I *will be* with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, Nor shall the flame scorch you.

For I *am* the LORD your God, The Holy One of Israel, your Saviour; I gave Egypt for your ransom, Ethiopia and Seba in your place.

Since you were precious in My sight, You have been honoured, And I have loved you; Therefore I will give men for you, And people for your life.

Fear not, for I *am* with you; I will bring your descendants from the east, And gather you from the west;

I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, And My daughters from the ends of the earth.

Isaiah 43:1-6

**GLOSSARY OF SECULAR NAMES
THAT IDENTIFY ISRAEL'S TRIBES AND THEIR CLANS IN HISTORY**

This glossary is collated from research undertaken by Jewish author Yair Davidy and presented in his book titled "*The Tribes – The Israelite Origins of Western Peoples.*"

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REUBEN:	RIBUARI	(Franks); Rhabbanai (East Scythia).
Clans:	Chanoch	Chauci. Hugo (Franks, Saxons).
	Palui	(Phalui); Falia (Phalia in Germany from where the Franks invaded Gaul).
	Chetsroni	Chassuari (Franks); Istaevones (Sicambri - Franks).
	Carmi	Carmania (Southern Iran); Crimea (Scythia); Carini (Franks in Gaul).
SIMEON:	SHIMEON	Semnoni (Germany including the Angle group prior to their invasion of Britain); Samnitae (Scythia); Simuen (Ireland); Simeni (Wales); Semoni (East Celtic Britain); Samnites (Brittany-Gaul).
Clans	Nemuel	Nemetae (Gaul); Nemnetes (Gaul);
	Ohad	Headobards (Lombards migrated from Scandinavia to North Italy).
	Yamin	Yom (Viking group); Ymbrin (Sweden); Ambri (Scandinavia, Belgium).
	Yacin	Euci (Anglo-Saxon Germany); Eucae (Scythia East of the Caspian); Euchatae (Scythia); Icenii (Celtic Britain in "Semoni" region). "Iceni" approximates to the Phoenecian-Hebrew rendition of Yacin. Hecani (Anglo-Saxon group).
	Zerah	Zohar - Sular (Holland); Zarchi - Zaratae (Scythia)
	Shaul	Silures (Wales).
LEVI:		Generally associated with Judah (The Jews).
JUDAH:	YEHUDAH	Jews (of Israel & the Diaspora); Yadi (Cilicia in N.W. Syria); Yeda (in Scythia among the Nephthalite Huns); Lutae (Bactria); Jutes (Denmark); Juthingi (Switzerland & Alsace).
Clans	Zarah	Zaratae (Scythia).
	Hesron	Chassuari (Franks).
	Hamul	Hamlyn (Frankish Germany); Haemele (Anglo-Saxon Group).
	Pharez	Paretz (Modern day racial Jewry); Frissi (Friesland - Holland - Anglo-Saxon Britain); Parissi (Gaul - Paris, Celtic Britain in the region of York); Parsi (P-Parthians (Iran); Phiresi in Scandinavia.
	Shayloni	Sali (Franks).
	Carmi	See Carmi of Reuben (Carmania, Crimea, Carini).
	Eitan	Eytan (An Irish ancestor).
	Calcol	Calcol (An Irish ancestor).
	Calubi	Chalubi, (Chalybes of Scythian Caucasus and Calybes of Celtic Spain - famed metallurgists).
	Darda	Ancestor of groups among the Scandinavian Royalty.
	Yair	Jair, Iari, of early Middle East and later of Ireland and Scotland
DAN:	DANAUI	Tuatha de Danaan (Greece, Spain & Ireland); Danaster, Danaper, Danube are all rivers associated with the Scyths).
	DANAVA	(Scythian tribe); Dana (from Lebanon in Israel to Ireland.
	DON	(Wales); Dangalai (Iran); Damnonnes (Scythia, Scotland, South-West Britain, also known as "Dannonia"); Dani (Danes of Denmark).
Clans	Shucham	(Suham); Suehan (Sweden); Suoumi (Finland, also associated with Simeon.
	Husham	(Hussem); Hesse (Franks in Germany).
NAPHTALI:		Nephthalite Huns (thyssagetae of East Scythia); Thule (Norway).
Clans	Jahzeel	Zeeland (Holland); Zealand (Denmark); Yssel (Scandinavia).
	Guni	Egan (Norway); Gugerni (Holland); Chouni (Huni, Huns of Scandinavia, etc.)
	Jezer	Jassar (Alans); Vraesi (Denmark, emigrated en masse to Britain).
	Shillem	Sillingae (amongst the Vandals, Holland & Scandinavia).

SECULAR NAMES THAT IDENTIFY ISRAEL'S TRIBES AND THEIR CLANS IN HISTORY

GAD:	GUTOS (GOTHS)	Getae: A Gothic group in the Balkans and Scandinavia.
	GUTI	A Gothic group east of the Caspian Sea - "Yueh-chi" and in Scandinavia.
	GUTHONES	A Gothic group on the Baltic coast.
	GAUTOI	(Scandinavia); Gadosia (Iran); Gad (Goths); Pasargadoi (Sons-of-Gad in ancient Iran); Thatagydes (Afghanistan, Thata-Teutons & Thata-Goths or "Gydes"); Gadeni & Gaedhal (Scotland); Geddingas (Anglo-Saxon associated group). Thaifalli (Gothic allies from Scythia migrated to France).
	Clans: Ziphion	
	Haggi	(Chaggi); Chauci - (Franks also known as "Hugo" & "Hocing"); Yngling (Sweden).
	Shuni	Suiones (Sweden).
	Etsbon	Bastarnae (Gothic-Galatian group moved to France); Astings or Hastings (Vandal group who invaded England and Scotland)
	Ozni	Osnabruch (Frankish - Germany).
	Eri	(Geri); Grani (Sweden); Greetingi (Goths, Sweden).
Arodi	(Ha-Arodi - Harudi (Norway); Hreadgoths (Scandinavia).	
Areli	(Ha-Eruli) - Eruli (Herules); Associated with Goths & Sweden.	
Guni	Chouni (Huns); see Guni of Nephtali, (Egan - Denmark, Gugerni - Holland).	
ASHER:	ASEIR	(Ancestors of Scandinavians from Scythia); Asii (Scythia); Ansis (Leading family of Goths & Khazars); Aorsi (Scythia); Asiano (Scythia, East of the Caspian).
	Clans: Jimnah	Omano (Vandal group, Lowlands of border Scotland & England).
	Jesui	Heissi (Vandal group, Lowlands of border Scotland & England).
	Beriah	Beria-g-h (Brigantes of Celtic Britain, Ireland, Gaul, Switzerland); Brigands (branch of Brigantes); Bryggs (Brigantes of Britain and Phrygia in Anatolia - Ancient Turkey); Boreoi (Vandal group); Barragos, Variag, Varangians (Vikings in Russia); Varachan (Khazar group in Russia of probable Viking extraction); Warings (Scandinavian group in Anglo-Saxon England).
	Heber	(Chever) - Caber (Wales); Chabiones (Franks); Ligi & Lygi (Celtic groups absorbed by Vandals. Their name may derive from a root-word for "league" meaning "union").
Malchiel	Meaning: "God is King"; Royal Scythes, Basilio (Khazars); Basilia (Scandinavia); Sakaraukae (East Scythia).	
ISSACHAR:	ASSAKER	(Sagartoi - Iran & Scythia); Sagaruce (Scythia); Sacaraukae (Scythia); Scirri (Galatians); Skirri (Gothic group); Serica (East Scythia).
	Clans: Tola	Tollund (Denmark); Thule (Norway).
	Puvah	(Puni) Fenni (Ireland); Vannonnes (Switzerland); Peones (Swiss); Finni (Finland).
	Job	Abii Scytha (East Scythia); Ablis Maurunganie (Saxon group); Ubii (Holland).
	Jashub	Suebi (Switzerland).
	Shimroni	Asmirae (Scythia).
	Yahmi	(Yachmi); Kym (Finland).
	Yivsam	(Jibson - Gibson); Uusima (Finland).
Michael	Mikeli (Finland).	
ZEBULUN:	ZEBULON	Zabulistan (Afghanistan during the Scythian period); Sabalingoi (Denmark & Holland)
	Clans: Sered	Suardinoi (Sweden); Suardone, Suarini (Holland).
	Elon	Alan (Scythes, Khazar-Jews); Aland (Sweden, Finland); Halin (Norway); Halland (Sweden); Holland (Netherlands).
	Yahleel	(Yachlayl); Chali (Denmark & Holland).
JOSEPH:	ASAPH	Compare Hebrew for "taken away" - Genesis 30:23; Yasubi, Yasubgalli (Zagros mountains, East of Mesopotamia); Aspioi (Afghanistan); Ysufzi (Caspian); Aspassi (Chorasmia, East of the Caspian); Usipetes (from the invasions of Gaul by Germany at the time of Caesar); Swaefi-Suabi from Germany to Holland and Switzerland); Suebi (Suabi), called by the same name in East Scythia.

NAMES THAT IDENTIFY ISRAEL'S TRIBES AND THEIR CLANS IN HISTORY

MANASSEH:	MANNUS	(Legendary ancestor of tribes in Germany who moved to Gaul & Britain); Massagetae (East of the Caspian); Identified with Goths.
Clans:	Machir	Maracanda, Maruka, Amyrgioi (All East of The Caspian); Makran (S.Iran); Skati Marika (Name given to Mercians meaning "Scythes from Maruka - East of the Caspian); Mercia known as "Myringas" (Important element among the Goths and Anglo-Saxons). The name "Machir" son of Manasseh became, after a simple letter permutation, the name "America" which may be understood to mean the "Land of Machir".
	Gilead	Galatae (in Gaul); Galadi (name of Galatae); Giladon (Wales); Caledonians (Scotland).
	Helek	Heleucones (Germany to Britain); Calucones (Germany to the West).
	Asriel	Isari (Emodian mountains in Scythia - legendary place of sojourn of the Angles, Saxons and Fressians); Aorsi (West Scythia to Scandinavia); Surry (Saxon England).
	Schechem	(Secem) Scymbi (East Scythia); Siganbri, Sicabbri (Afghanistan, Bactria, from Germany to Gaul).
	Shemida	Soumbol Aggiloï (branch of Angles); Soumboi Laggobardi (branch of Lombards); Samides (legendary ancestor of the Gauls); Saemdag (Scandinavian ancestral hero).
	Hepher	Hefr (nickname for Gothic warrior); Haeferingas (Middle Saxons in England).
	Jeezer	Hebrew = "Aiezer (Ai-g-azar) = Agathyrsi (Became the Khazars who converted to Judaism and Picts of Scotland).
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EPHRAIM:	Angle	The "Aegel" (Jeremiah 31:18 Hebrew word for "bullock" - The birthright symbol and tribal ensign; Aegloi, Aggiloï, Angli are all names of Angles); Augali (North Bactria); Aegloi (Bactria).
Clans:	Shutelach	Sittones (Scandinavia); Sceald (ancestor of the Anglo-Saxons); Skioldings (Denmark).
	Eran	Eirne (Ireland, Scotland); Irin (Ireland, Arran, Mannae in the Caucasus); Arri - Hirri (German Goths); Granni (Sweden); Garinae (East Scythia).
	Becher	Bukhara (Bactria - Chorasmia); Boroctuari (invaders of Britain); Bogari (descendants of Ing - of the Anglo-Saxon).
	Tahan	Tahat (another name for Tahan); Teuton (Scandinavia); Teutarus (Scythian Representative); Tencteri (Frankish groups); Tehuni (East Scythia); Thatagydes (combination of Thata-Teutons & Gydes-Goths in Afghanistan & Sogdiana
	Bered	Boradi (Gothic group); Bardi (Sweden); Bordigali (Bordeaux - city of S.W. Gaul).
	Beriah	Portions of the Brigante (Britain and Celtic Europe); Burgundians (France); Varangians (Vikings & Khazars); Warings (Anglo-Saxon)
	Zebed	Cobad (Denmark).
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BENJAMIN:		Intermixed with Judah. The national capital Jerusalem is situated within Benjamin's traditional territory.
Clans:	Belah	(Beulah - Bela-g-h - Belagae).
	Ashbel	
	Gera	
	Naaman	Nemetae (North of Gaul); Namnete (Brittany - Normandy).
	Ehi	Ahi
	Rosh	Rus (Vikings in Russia); Ross (Scottish Highlands).
	Muppim	Menapi (Ireland, Celtic Britain and Belgium, & Bactria, East of the Caspian)
	Huppim	Heath (Anglo-Saxon England)
	Ard	Ardueni (In Belgium).



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